Charles M. Sheldon on The Use of Fiction in the Pulpit The Personal Christian Life by Floyd Tomkins
Connecticut Broadside

Volume LXXXV *Number 8*

Presented by Congregational Library, Byerson St., 2016

THE CONGREGATIONALIST

Boston Thursday 22 February 1900

WILLIAM FREDERICK SLOCUM, LL.D.

President of Colorado College

The Business Outlook

Advices coming to hand in relation to spring trade are for the most part favorable and encouraging. Reports of a liberal expanding of this trade in dry goods and related lines come from a number of centers. The volume of general business continues very satisfactory, as indicated by the detailed reports of trade as compared with last year; such reports are further confirmed by the increase in railroad earnings, the moderate gains in bank clearings and the somewhat better demand for money in nearly all the principal commercial markets. Several industries have naturally suffered by reason of the unseasonably mild weather, notably the manufacture of footwear, where the retail demand has been exceedingly poor, actually causing the shut down of some rubber manufactories. The heavy rains and floods have adversely affected business and transportation in New England the past week, and cotton and other mills in this section, which a short while ago reported a lack of water as a reason for restricting operations, have this week been interfered with by the extremely high level of the waterways from which they derive their power.

A factor which is considered of paramount importance is that the country's exports of manufactures continue very large, for in spite of the heavy shrinkage in shipments abroad of agricultural products there was an actual gain shown in the total of January exports over last year and in fact over every preceding January recorded.

The foreign demand for iron and steel seems likely to have a most important effect upon the price of the domestic product. In fact, iron and steel men generally believe that present prices, or nearly so, will be maintained for some time to come.

Raw cotton continues very strong. There is undoubtedly considerable speculation in this staple. The Southern mills are said to be well sold ahead on brown cotton, and the same story of small stocks comes from the New England mills. Especially active are cotton yarns. Raw wool is somewhat quieter, but woolen goods are in the same active inquiry as heretofore noted.

There has been more doing in leather, particularly in the East, while in the West some shading in prices in hides is reported. All cereals have shown considerable strength the past week, and refined grades of sugar are firmly held.

The general stock market situation has again relapsed into dullness, and seems not to be influenced by such good news as the passage of the currency bill on Thursday by the Senate or by the very timely relief of Kimberley by the English forces in South Africa. It is, nevertheless, a fact that, while the public is not operating in the stock market to any extent, the bears find it difficult to make much impression on prices even by the most persistent hammering. The outlook for security values is, therefore, very difficult to forecast, although the consensus of opinion is that stock market values are on the up, rather than the down, grade.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, FEB. 16

Miss E. S. Gilman, reading Paul's encouraging words to those who are in trouble, directed the thought of the hour to missionaries who may be in special trial. Mrs. Judson Smith aroused sympathy for Miss Beulah Logan, remaining in lonely Ruk when her mother came home to meet death within a few months, the beloved daughter soon afterwards very ill herself, and when the latest letters were sent in December she and the Misses Baldwin, who were caring for her, doubtful what to do in the uncertainty as to the coming of the Morning Star. Miss Kyle told of Miss Logan's enthusiasm in entering upon the work, not just because her parents had been missionaries, but because she wished to put into the lives of the girls in Ruk some of the same gladness that had been put into her life by the gospel of Christ, and this she has done while sowing the seed in the hearts of fifty children in her kindergarten. Miss Kyle also told the story of the little boy who had been wont to pray every day for Mrs. Logan and who so missed the need after Mrs. Logan's death that he said, "Mamma, it seems as if I *must* pray for Mrs. Logan" The wise mother, fertile in methods to retain and cultivate in her children all interest in foreign missions, told him of "the new Mrs. Logan," Mrs. Arthur Logan, who hopes ere long to go to Micronesia, and so he still prays every day, "God bless Mrs. Logan and Miss Beulah Logan and her kindergarten."

Miss Child spoke of Miss Stimpson's work in West Africa, of her preparation for it in her experience at the South before leaving this country, of her love for children and the eighty little ones whom she teaches in Sunday school as well as her many visits to the huts, where she speaks helpful words in the native tongue. The terrible distress incident to the famine in India was referred to and the consequent strain upon the missionaries, quoting from a letter from Mrs. Harry Bissell There are said to be 10,000,000 persons in India who have no particular place to live.

Mrs. Pratt reported a letter from Miss Fowler of Sholapur, who, returning from her brief visit home, finds keen sorrow in the loss of Mr. Harding as well as in the circumstances of famine. She writes of 108 pupils in their school.

Peculiar conditions existing in South Africa and China were also referred to, and Miss Torrey of Kobe, Japan, speaking of the "worse" state of affairs in several countries where our missionaries labor, said, "If we hadn't our Lord to go to, what could we do?" Many earnest prayers were offered in behalf of those who are in trial.

For Loss of Appetite

Take Horsford's Acid Phosphate.

Dr. W. H. HOLCOMBE, New Orleans, La., says: "It is particularly serviceable in treatment of women and children, for debility and loss of appetite."

C M

BUTTE.

Our weekly market letter, now ready for delivery, is devoted to the Financial Situation, Butte & Boston, Sugar, Reading First Pref. and the Third Ave. R. R. A copy will be mailed upon application and we respectfully solicit a share of your patronage.

INTEREST allowed on deposits
ADVANCES made on collateral
NEW YORK and **BOSTON STOCKS** bought and sold on commission for cash, or carried on margin
PRIVATE WIRE to New York
DESPATCHES from the leading Financial Agencies at our clients' disposal.

Corey, Milliken & Co.
(Established 1890)
BOND AND STOCK BROKERS,
310, 311, and 312 Exchange Building,
BOSTON.

& C

INVEST IN SEATTLE PROPERTY
BY MY PLAN AND MAKE MONEY.

I have a business proposition to make to large or small investors who are seeking safe and legitimate fields for producing profit on their idle capital. I ask no recompense for my services until the investor receives 8 per cent. net on his expenditure. A satisfactory division of profits each year thereafter. I desire to submit my proposition to all who have money to invest and permit them to investigate fully. Address C. L. PARKER, 41 Maller Bldg., Seattle, Wash.

Financial

We have sold our Real Estate Mortgages for 21 years without loss to any Investor; and now offer choice selected first Mortgages from the Black-waxy belt of Texas and Oklahoma. Payment principal and 6% interest guaranteed.
Send for Pamphlet.

The Bunnell & Eno Inv. Co.
Bullitt Building, Phila. Pa.

Address the Company or S. E. Morse, 1st V. Pr. 140 Nassau St. N. Y.
Zebulon Rudd, Poughkeepsie, N. Y.
C. S. Hutchinson, Syracuse, N. Y.
M. S. Way, West Chester, Pa.

Redmond, Kerr & Co.

BANKERS,
41 WALL ST., N. Y.
Members
N. Y. Stock Exchange.

Transact a general banking business.
Receive deposits subject to draft. Dividends and interest collected and remitted. Act as Fiscal Agent for and negotiate and issue loans of railroads, street railways, gas companies, etc. Securities bought and sold on commission.
DEAL IN
High-Grade Investment Securities.
Lists of current offerings sent on application.
PHILADELPHIA CORRESPONDENTS,
GRAHAM, KERR & CO.

6% NET FIRST GOLD MORTGAGES

on improved Red River Valley Farms. Loans to actual settlers *only*. 18 years' experience in business. Send for formal applications, list of references and map showing location of lands. Over $200,000 invested. None but SAFE, PROMPT PAYING loans on my books.

WILLIAM T. SOUDER, Financial Agent,
303 Century Building, Minneapolis, Minn.

WESTERN MORTGAGES
and FORECLOSED LANDS
Bought for Cash.
CHAS. E. GIBSON, 45 Milk St., Boston, Mass

DEFAULTED MORTGAGES
AND
WESTERN LANDS
BOUGHT FOR CASH.

I desire especially to buy in Kansas, Nebraska and the Dakotas. Correspondence solicited.

S. K. HUMPHREY,
640 Exchange Bldg., BOSTON, MASS

NOT A DOLLAR LOST

by investors taking loans through us during the 17 years in which we have been making **FIRST MORTGAGE LOANS** on lands in the Hard Wheat belt of North Dakota and Minnesota. We personally examine every tract of land offered as security. Write for references and particulars.

E. J. LANDER & CO. GRAND FORKS, N. D. (Established 1883.)

DEFAULTED SECURITIES

Town, City, County, Railroad or other Bonds and Stocks investigated and collected. No charge made for investigation and preliminary report. All communications confidential. Address the **Boston Defaulted Securities Co.**, Room 328, Exchange Building, 53 State Street, Boston, Mass.

THIS WILL INTEREST MANY.—F. W. Parkhurst, the Boston publisher, says that if any one who is afflicted with rheumatism in any form or neuralgia will send their address to him at Box 1501, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured. Hundreds have tested it with success.

THERE is a beauty which is far better than the mere color of the eyes or the shape of the features, and that is the clean and wholesome look of health on the infant's face, where every line and every curve denote vigorous health and a perfectly working digestive system. Mellin's Food babies have such faces, and their bodies are correspondingly plump and well developed.

A MATHEMATICAL PROBLEM.—In our advertising columns today will be seen an announcement headed "Doubling the Circle." It seems like a difficult problem, but it is solved in a most delightful manner through the clever ingenuity of the Paine Furniture Company of this city. They have provided a method for increasing the capacity of an ordinary round dining table without changing its circular form, and at almost trifling expense. We commend the problem to our readers.

PRACTICAL PROFIT-SHARING.—A very earnest convert to the profit distribution plan is the Purina Mills of St. Louis. The president of the mills, William H. Danforth, makes the following statement: "We make our business a sort of family affair," he said, "and while desiring the very best possible service from our employés are equally willing that they shall share in the success of our enterprise. We recently gave a dinner to our people and distributed a number of cash prizes to employés for the best essays on subjects of interest to our business. In this way we got the cumulative benefit of all the intelligence in our force, and while benefiting the people who work for us receive due compensation in return. The employés are encouraged to make suggestions, and when they are of value to the proprietors the maker is rewarded. Last summer, as a reward for such a suggestion, a young lady was given a trip to the Christian Endeavor convention at Detroit. At Christmas every employé received a gift showing the company's appreciation of services rendered, over and above the mere wage earnings of its employés. We take our people out for an evening's entertainment every now and then, going to some place of amusement. We recently gave those who prepared essays and failed of securing prizes a banquet at the Southern Hotel. As soon as the new mill is erected and the rooms can be arranged, the company will serve a hot lunch at its own expense to every employé. There will also be a gymnasium for men and women with a paid instructor, and every one who attends the class exercises will do so on the company's time. Cooking classes will also be organized for the women.

"CARRY SUNSHINE WITH YOU."—A bright, fresh sunny face is always inspiring, and it always denotes good health as well as a happy heart. Many faces that were once overcast with gloom have been made bright and sunny by Hood's Sarsaparilla, which cures all dyspeptic symptoms, strengthens the nerves and tones up and invigorates the whole system.

Constipation is cured by Hood's Pills, the non-irritating cathartic. Sold by all druggists.

The Congregationalist's Publications.

THE CONGREGATIONALIST

SERVICES

2d and 3d Series

Specially suited for use in connection with the themes of this year's S. S. LESSONS.

2d SERIES.

No. 21—I Am.
No. 22—I Am the Bread of Life.
No. 23—I Am the Light of the World.
No. 24—I Am the Good Shepherd.
No. 25—I Am the Way, the Truth, the Life.
No. 26—I Am the Living One.

3d SERIES.

No. 27—The Master and His Disciples.
No. 29—Simon Peter. No. 30—James.
No. 31—John. No. 32—Paul.

100 Copies, 60 Cents, postpaid.

Sample Set of 39 Services, 15 Cts.

THE CONGREGATIONALIST,
14 Beacon Street, Boston.

BOSTON LINEN FOR FINE CORRESPONDENCE.

WARD'S Bunker Hill paper for everyday use. Send 4 cts. in stamps for our sample book. 49 Franklin St., Boston.

THE CONGREGATIONALIST
AND BOSTON RECORDER
The Recorder founded 1816: The Congregationalist, 1849

CONTENTS

EDITORIAL:
Paragraphs 257
India's Terrible Plight 258
Recent Congregational Thinking 259
President Slocum 259
The Underlying Unities 259
Christ's Teaching About Personal Responsibility 260
Current History 260
Current History Notes 267
In Brief 262
CURRENT THOUGHT 286
CONTRIBUTIONS:
Colorado College at the Twenty-fifth Milestone. Prof. K. S. Parsons 263
The Personal Christian Life. Rev. Floyd W. Tomkins 264
Pencilings. A Peripatetic 264
The Use of Fiction in the Pulpit. Rev. C. M. Sheldon 265
THE HOME:
Tribute—a selected poem 268
Paragraphs 268
Home Life in Germany. Mary G. Stuckenberg 268
Washington's Ruse—a selected poem 269
The Skater's Joys. Isaac Ogden Rankin 269
Mothers in Council 270
Closet and Altar 271
The Man Who Knows Wild Animals 271
Accumulating Literary Treasures 271
The Conversation Corner. Mr. Martin 272
THE SUNDAY SCHOOL—Lesson for March 4 273
FOR ENDEAVORERS—Topic for March 4-10 279
THE CHURCH PRAYER MEETING—Topic for Feb. 25-March 3 273
Editorial Comment 260
LITERATURE 274
NEWS FROM THE CHURCHES:
A Broadside of Connecticut News 280
From Western Michigan 282
Louisiana Association 282
Our Interests in California 282
MISCELLANEOUS:
Business Outlook 254
Woman's Board Prayer Meeting 254
From the Interior 266
Estimates of Men 267
In and Around New York 267
About the Ecumenical 278
What and Why 276
Preparation for Teaching. The New View Point and the Sunday School 276
In and Around Boston 277
English Estimates of Dr. Martineau 277
The Congregationalist's Indian Famine Relief Fund 278
Progress of the Famine Rev. J. E. Abbott 278
Notices 282
Christian Work and Workers 284
Hints and Helps for Church Workers 285
Marriages and Deaths 285
A Zulu's Opinion of the Boers 286
Massachusetts Home Missionary Society 287
Education 287

THE CONGREGATIONALIST
AND BOSTON RECORDER
The Recorder founded 1816: The Congregationalist, 1849

Published every Thursday at 14 Beacon Street, Boston.

PER YEAR IN ADVANCE, $3; 2 YEARS, $5; 5 YEARS, $10.
SINGLE COPY, 6 CENTS.
IF PAYMENT IS DELAYED, $3.50 PER YEAR.
ONE OLD AND ONE NEW SUBSCRIPTION, $5.00.
CLUB OF FIVE, ONE AT LEAST BEING NEW, $10.00.

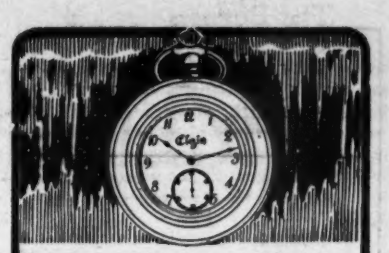
On Trial, 6 Months, $1.00; 3 Months, 25 cents

RECEIPTS for subscriptions are indicated by the date of expiration on the address label. If a special receipt is wanted a stamp must be sent with the remittance.
CHANGE OF ADDRESS.—Notice of change of address must reach this office on *Friday* to insure the sending of the paper of the following week to the new address.
DISCONTINUANCES.—In accordance with the almost universal wish of our subscribers, papers are continued until there is a specific order to stop. In connection with such an order all arrearages must be paid. An order of discontinuance can be given at *any time*, to take effect at the expiration of the subscription.

ADVERTISING RATES.—25 cents per agate line each insertion, 14 lines to the inch, 114 inches to the column. *Discounts according to amount of contract.*
READING NOTICES, leaded nonpareil, 50 cents per line, each insertion, *net*.

W. L. GREENE & Co., Proprietors, Boston

Entered as second-class mail. Composition by Thomas Todd.



Both Cold and Heat,

in refrigerating rooms and ovens, are used in testing

ELGIN

Ruby Jeweled Watches,

and they are required to stand both heat and cold without varying in their time telling before they are placed upon the market. All jewelers sell **The Elgin.** Ask yours why it is the best watch.

An Elgin watch always has the word "Elgin" engraved on the works—fully guaranteed.

Our new booklet, "The Ways of a Watch" is sent free on request.

ELGIN NATIONAL WATCH CO., Elgin, Ill.

AN AUTOMATIC CLOCK

and Calendar which requires winding but 6 times a year, is the clock you want. It will give you no end of comfort and satisfaction and at small expense. This is but one of the many styles we manufacture. Our clocks are stronger, wear longer, run longer and keep better time than the ordinary 8-day clock; also **Tile, Frying Pan, Program and Electric Clocks.**

Catalogue No. 140 will tell you all about them and will be sent free on request. . . .

The Prentiss Clock Improvement Co., Dept. 14, 49 Dey St., N. Y. City.

THE FISK TEACHERS' AGENCIES, 4 Ashburton Pl., Boston; 156 Fifth Ave., N. Y.; Washington; Chicago; Minneapolis; San Francisco; Los Angeles. Manual Free. EVERETT O. FISK & Co.

The PRATT TEACHERS' AGENCY
70 Fifth Avenue, New York
Recommends teachers to colleges, schools, families. Advises parents about schools.
WM. O. PRATT, Manager.

BANGOR THEOLOGICAL SEMINARY.
Full regular course in all departments, with additional instruction in New Testament Greek. Entrance examination Wednesday, Sept. 6, 1899, 9 A. M. For Catalogue or further information apply to Prof. C. A. BECKWITH, Bangor, Me.

MASSACHUSETTS, BOSTON.
SHORTHAND After a free trial week, pupils are plainly told whether they are adapted for stenographers. Low rates, rapid advancement. 12 years' experience in teaching different systems. Send for circular. Rev. GEO. BENEDICT, 614 Congregational House.

NEAVE'S FOOD
ESTABLISHED OVER 70 YEARS.
Has for some time been used in the
RUSSIAN IMPERIAL FAMILY.
"NEAVE'S FOOD is rich in flesh and bone forming elements and is above the average of the best purely farinaceous foods, so that when it is prepared according to directions it makes a perfect food for infants."
Also highly recommended for nursing mothers, invalids and old people.
E. FOUGERA & Co., 30 North William St., N. Y.

BLANCARD'S PILLS AND SYRUP
OF
IODIDE OF IRON
for ANÆMIA, POORNESS of the BLOOD, CONSTITUTIONAL WEAKNESS SCROFULA, Etc.
None genuine unless signed "BLANCARD"
ALL DRUGGISTS.
E. FOUGERA & CO., N. Y. Agts. for U. S.

Electric Lighted Trains

Chicago & North-Western Railway

THE North-Western Limited to St. Paul and Minneapolis, 6.30 P. M. daily from Chicago, cannot be excelled. Three other first class trains from Chicago also — 9.00 A. M. Daylight Train, 10.00 P. M. Fast Mail and 10.15 P. M. Night Express. Call on any ticket agent or address

193 Clark St., - Chicago	435 Vine St., - Cincinnati
461 Broadway, - New York	507 Smithf'ld St., Pittsburg
601 Ches't St., Philadelphia	127 The Arcade, Cleveland
368 Washington St., Boston	17 Campus Martius, Detroit
301 Main St., - - Buffalo	2 King St., East, - Toronto

NOW READY

TO HAVE AND TO HOLD

By the Author of "Prisoners of Hope"

MARY JOHNSTON

403 Pages. Illustrated
Crown 8vo, $1.50

HOUGHTON, MIFFLIN & CO.
BOSTON NEW YORK

Boston to Jamaica

A DELIGHTFUL TRIP AT ANY SEASON.

Four New Steel Steamships, Superior Cabin Accommodations.

And all the latest equipments for comfort and safety.

Distance from Boston to Port Antonio 1,600 miles. Time required 4½ to 5 days. Round trip rate, including berth and meals and the privilege of returning by later steamer, only **$76.50.**

For full particulars regarding this delightfully romantic journey and the wonderful natural beauties of Jamaica, its luxurious tropical vegetation and exceptionally equable climate, apply to

UNITED FRUIT COMPANY,
Long Wharf, Boston

EUROPE — including PARIS and OBERAMMERGAU.

Our parties are conducted entirely by clergymen, teachers and university men. Choice as to price, route and length of time. All parties small and selected.

DUNNING & SAWYER,
106 Congregational House, Boston, Mass.
Refer to Editor of The Congregationalist.

Paris Exposition

H. GAZE & SON'S 56th YEAR

Programmes now ready for a series of attractive and comprehensive tours under personal escort and including all expenses, ranging in price from $325 to $800, according to length of tour. Also superior arrangements for independent travel.

W. H. EAVES, New England Agent,
201 Washington St., Boston. Tel. 3958.

THE ORIENT **THE CRAWFORD TOURS.**

PARIS and PASSION PLAY

Oriental party leaves New York March 31, "S. S. Trave." Escorted tours to all parts of the world. Independent steamship and railway tickets. Special inducements to clubs and societies. Illustrated Itineraries free.

CRAWFORD & FLOYD,
608-610 Tremont Building, Boston; St. Paul Building, New York; 1011 Chestnut St., Philadelphia; Marquette Building, Chicago.

PARIS 1900 S. S. ALLER specially chartered to sail June 27 to Cherbourg, Southampton and Bremen; also St'rs CITY OF ROME and NEBRASKA, specially chartered, June 30 to Glasgow, for Paris Exposition, Oberammergau Passion Play and Tour of Europe, booking now. Also Thirty other Spring and Summer Excursions to Europe. Holy Land Party leaves March 3, April 28, June 27. Round the World Parties Sept. 12, Oct. 3, Nov. 3.

F. C. CLARK, 111 Broadway, New York, or C. V. DASEY, Agt., 7 Broad St., Boston.

PARIS AND EUROPE IN 1900.

Few vacancies in private, select parties personally conducted by Prof. CAMILLE THURWANGER, 31 Pierce Building, Boston.

EUROPEAN TOUR

For three young ladies, with an experienced traveler. Three months, starting in May, $1,200. Highest references given and required.
Address Box 155, Harrisburg, Pa.

SUMMER HOME FOR CHILDREN

at beautiful summer resort in Maine. Kindergartner of experience in personal care of children wishes to board and care for limited number, whose parents are going abroad for the season. Best references. Address E. C. P., 53 Brook Street, Brookline, Mass.

DR. RING'S SANATORIUM Established 1879
ARLINGTON HEIGHTS, 8 miles from Boston.
Illustrated Circular and particulars on application.

HOTEL BENEDICT,

90 Common Street, Boston. (For ladies only.) Board and lodging, $3.50 per week and up. Transients accommodated. Indorsed by leading city pastors.

RECREATION A tour planned with reference to boys' tastes, boys' needs and boys' purses.

TOUR FOR BOYS

EDUCATION Conducted by successful teachers who like boys and whom boys like.

A Free Trip to the boy who prepares best.

BUREAU OF UNIVERSITY TRAVEL, ITHACA, N. Y.

TOURS TO THE ORIENT Sailing March 24 (four places left) and April 7, avoiding the hot April winds in Egypt. Return *via* Greece and Italy.

LEISURE **CULTURE** **ECONOMY**

Small parties conducted on a new principle. Our parties and leaders are chosen with equal care.

THE EXPOSITION and PASSION PLAY

BUREAU OF UNIVERSITY TRAVEL, ITHACA, N. Y.

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Rooms and Board. Large, pleasant rooms up one flight with first-class board at Mrs. Mitchell's, 137 Newbury Street, Boston.

Organist and Director. Best of records and references. A college graduate and professional musician, ten years' experience, desires a position in or near Boston. Address H. F. R., *The Congregationalist* office.

WARD'S We have our own Factory, Envelope Machines, Stampers, Designers, etc. Everything in stationery. 49 Franklin St., Boston.

FOR REVIVAL, PRAYER and EVANGELISTIC MEETINGS,

Church Hymns and Gospel Songs

Is now being adopted by many churches throughout the land. $25, $30, and $35 per 100 according to binding. Samples of either, post free, 25 cents.

"Out of the Shadow Land," a new song written by IRA D. SANKEY, in memory of Mr. MOODY, together with a new half-tone portrait of the latter, 3c. a copy by mail.

THE BIGLOW & MAIN CO., New York and Chicago.

NOVELLO, EWER & CO.
21 E. 17th St., New York City.
ANTHEMS and SERVICES,
From 5 cents. Send for Catalogues, free.

Many Pastors are finding great satisfaction in using "Christian Teachings" with their young people. Sample 15c. Discount.
W. J. MUTCH, New Haven, Ct.

PASTORS' CLASSES

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

WHITMAN COLLEGE. All communications and gifts for Whitman College should be sent to the financial agent, Miss Virginia Dox, 556 Massachusetts Ave., Boston, Mass., or to the President, Rev. Stephen B. L. Penrose, Walla Walla, Wash.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seaman's Friend* and *Life Boat.*

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, *President.*
Rev. W. C. STITT, *Secretary.*
W. C. STURGES, *Treasurer.*

CLOSET AND ALTAR

This little volume was made because many readers of *The Congregationalist* insisted that the Closet and Altar Column should be put into a permanent form convenient for daily use. The book is appreciated by the general book trade. But its immediate success is first of all due to the demand from our subscribers who have enjoyed every week the column from which the book takes its name and which has furnished the material for its pages.

$1.00 postpaid **The Congregationalist** Boston, Mass.

CARYL COLEMAN, President. RUSSELL STURGIS FOOT, Vice-Pres.

Church Glass and Decorating Company of New York

MEMORIAL WINDOWS MEMORIAL TABLETS
MURAL DECORATIONS
Numbers 3, 5 and 7 WEST 29th STREET, NEW YORK

THE CONGREGATIONALIST

Volume LXXXV **Boston Thursday 22 February 1900** *Number 8*

The Lesson of a Compliment

"How he does retain his power of doing good and of enjoying life!" This was the spontaneous tribute to a Christian septuagenarian, whose admiring friend adds, "Let us go and do likewise." But isn't that the normal thing for the Christ-centered life?

Unexpected Outcomes

It is the irony of fate that some men are known best by achievements they have valued least. The Marquis of Queensbury, when a schoolboy, drew up rules to regulate sparring matches. They have been generally adopted in the management of prize fights and are called the Marquis of Queensbury rules. It is said that their author never attended but one prize fight, from which he soon withdrew disgusted. But because of the association of his name with the sporting fraternity he was shunned by those whose company he desired and sought by those whom he despised. He died recently embittered and disappointed. There are some things which, even when harmless in themselves, it is safer to let alone.

The Departure of the Aged

During the winter months many churches are called upon to suffer the loss of aged members. From week to week our columns register such cases of bereavement, in connection with which the mourning is deep and sincere and the sense of loss keen. Even when those taken away have long been on the inactive list, their devotion to the church has found expression in one way and another. Their presence at the Sabbath service and in the gathering for prayer has been a benediction. An aged Christian's love for his church is a touching and inspiring thing. Churches should cherish their saints in advanced years while they are spared, and those who are younger in the same Christian fellowship should aspire to obtain a similar record of fidelity and service.

Good News of Revival

As we look over the columns of our religious exchanges, we are often impressed by evidence that the news which is most welcome gets the most space. Yet, making due allowance for that, it seems to us that accounts of religious revivals have lately much increased in numbers and importance. They are not marked by great excitement. They are reported from widely different sections of the country. Many of them are in progress in schools and colleges. They make prominent the fact of quiet personal surrender of self-will to the will of God and the service of Christ. These things seem to indicate the beginning of a turn of the tide in religious interest. That such a turn is coming we have not the slightest doubt. The demands of God on man's service and devotion are unchanged, and they will not be ignored. Revivals of religion will not cease till waves of human interest in other great concerns of life finally die out.

Help for the Inner Life

The series of articles by Rev. Floyd Tomkins of Philadelphia, beginning this week, has grown out of a united desire on his part and ours to furnish material that will quicken and feed the devout life. Every editor of a religious newspaper knows how difficult it is to secure writing of this sort which really serves the end in view. But Mr. Tomkins is unusually gifted in promoting, not the hothouse type of piety, but the kind of personal religion which, while it soars heavenward, constantly meets practical problems and tasks of life with patience and courage. The series now inaugurated is the fruit of much prayer and is sent forth with the sincere desire that it will be the means of blessing many, particularly the young, among our readers, to whom at their great gatherings, like that at Detroit last summer, Mr. Tomkins has brought much inspiration. We earnestly hope that our readers, old and young, complying with his request, will be free to send questions to him, or to us, touching the culture of the inner life, which he will answer from time to time as the series proceeds.

Sunday School Gifts to Foreign Missions

It is yet too early to tell the full result of the receipts to the American Board from our Sunday schools as a result of the appointment of a Foreign Missionary Sunday. It has been gratifying to have responses from many of the very small Sunday schools in the far West and South, who out of their comparative poverty have sent in their gifts, and are thus to have a share in holding up the cross in far-away lands. The largest contribution so far on this special Sunday is from the Sunday school of the Plymouth Church, Brooklyn, which with a gift of $60 for the support of a girls' school in India under the care of the American Board amounts to $280. The Sunday school of the Central Congregational Church of Jamiaca Plain has sent in $100. One school is raising $400 for the support of a missionary; another $250 for a similar purpose, and others have made generous plans for the work. Some schools which did not find the Sunday in January a convenient one are to take this offering later in the year. May the children's prayers follow their gifts!

Our Service to Cuba

Hundreds of lives of American youth have been laid down to deliver Cuba from oppression and make her free. Many millions of dollars have been paid by our people to serve her in her need. And the arduous labor of giving her freedom has only been begun. Her people must be made intelligent, must be trained to understand right principles of government, good morals, habits of cleanliness and self-control. Among the noble men who have taken up this work from the love of it, if we may judge by the account in last Saturday's Boston *Transcript*, Mr. Alexis E. Frye deserves high rank. He has established already a general public school system with over 2,000 schools in operation and more than 60,000 children enrolled. And now President Eliot offers to provide free of charge for 1,000 Cuban teachers to attend a six weeks' course of study at Harvard next summer. If this is done, an army of Cubans will return next autumn to teach the children of their country the feelings of the people of the United States toward them and to show them the spirit of kindly interest which prompts this country to make sacrifices in their behalf. Is not this the true missionary spirit?

Flagrant Injustice

The sultan and his agents are not making any smoother the way of Christian missionaries in Turkey. News has come of outrageous treatment of one of our missionaries, Miss Barrows of Stonington, Ct., who has just gone to her field, and her comrade, Miss Wilson, an Englishwoman. They were bound for Van and when they reached Erzroum the governor sought to prevent their leaving that city, putting a guard about the premises and ordering the gate-keepers not to let them go out even for a ride. The American and English consuls stood manfully for the rights of their countrywomen, and after securing the reversal of the order took them in sleighs and drove for eighteen hours to a point where they were transferred to missionary escortage. But all along the route officials to whom the Erzroum governor had telegraphed undertook to embarrass them, and in one instance guns were drawn on both sides. The American vice-consul, Mr. Ojalvo, who accompanied the ladies through to Van, did everything in his power for their comfort and safety. But is this treatment of our missionaries to continue? If little Italy can get redress from the sultan for outrages, must America be kept waiting year after year to secure righteous indemnities, and in the meantime must our missionaries as they go on their peaceful errands be molested and treated as if they were enemies of society?

The Highest Service of the College

The many recent annual reunions of college alumni offer suggestive signs of directions in which higher education is moving. There appears to be a healthy reaction in favor of general culture as against training for special

pursuits. The system of electives has in many quarters been carried too far, confusing the student while he does not as yet know his own aptitudes. Brown University has adopted the wise method of giving to every freshman the advantage of the counsel of an older student in selecting his courses of study. The growing mind must be broadened and strengthened by discipline before it can specialize successfully. No man can know one thing thoroughly unless he knows something of many things. The workman who can only make a shoe peg is less of a man than one who can make a shoe, though he may make the better peg. Each man, said President Hadley, should know everything of something, but also something of everything. President Wheeler would give an education that seeks to train the man rather than to equip him. The theologian who has studied theology only is less intelligent and a less reliable guide in religion than the man who also has studied extensively in other realms of human thought and life. The best service of the college is to give to this generation men who have learned how to think wisely.

Keep the Ecumenical in Mind

Are you planning to send a representative to the Ecumenical Missionary Conference in New York next April? It is in order for any church to choose a representative, though free entertainment is confined to the official delegates selected by the various missionary societies from other countries. But there will probably be ample accommodations for all who care to attend the sessions, since Carnegie Hall is one of the largest auditoriums in the city, and arrangements will doubtless be made for overflow meetings. An immense quickening would come to the entire spiritual life of the country if special effort were made to secure direct tidings from the gathering. Those who attended the International Congregational Council last September were paid many times over themselves, and carried its inspiration to their home churches. If you cannot go yourself, why not plan to send your pastor or some lay brother or sister? And remember that in some cases the persons who long most to attend such inspiring meetings are debarred by lack of means.

A Great Undertaking

When an evangelistic campaign is projected a year in advance the early start would indicate a movement on a large scale, requiring careful and extended preparation. But this is exactly what the National Council of Free Churches of England and Wales is doing, with a view to inaugurating, early in 1901 simultaneous missions in all the chief cities and towns of the realm. In contrast to the method employed by Mr. Moody, who began with the smaller cities and took London last of all, the projectors of the coming campaign are heroic enough to begin with the great metropolis itself, and to that end preliminary special missions are already being instituted. In the Paddington district Mr. Gypsy Smith, an evangelist of excellent reputation on this side the water as well as in England, has recently held a ten days' service in which all the Free Churches united and had their representatives in the inquiry room. The plan is to hold simultaneous preliminary missions in each of the sixty metropolitan councils throughout England and Wales before this year ends. Foremost in the movement are leaders like Dr. Clifford. There is something inspiring in such deliberate and purposeful and wise evangelism under the auspices of the highest representative body of Free Churches. Let us hope that the dawn of a new century will be marked in America, also, by united efforts on the part of Protestant churches to carry the gospel to the masses.

The Appeal to Wesley

An eminent Methodist editor said some years ago that there would never be a trial for heresy in his denomination so long as the itinerant system continued. He thought that no minister would remain long enough with one church to secure a constituency that would support him in challenging popular beliefs. The editor apparently did not have in mind educational institutions, in which the professors are not disturbed by the itinerant system. At any rate an effort is being made to bring Prof. H. G. Mitchell of Boston University to a trial at the General Conference which is to meet next May. Nine former students are the noisy and voluminous complainants, but they are supported by a number of the older ministers and some higher officials. At least two Western local conferences have expressed their desire that the General Conference shall take up the matter. On the other hand, the faculty and the trustees stand solidly with Professor Mitchell. Charges of similar character are made against another Methodist institution, the Garrett Biblical Institute, Evanston, Ill. The most remarkable thing about the movement thus far is that both sides appeal, not directly to the Bible, but to Wesley, the founder of Methodism, as supporting their views. His writings are the standards of the belief of the church. The question is, Whose interpretation of Wesley's interpretation of the Scriptures will stand? Will Methodists intrust this interpretation to the professors in their schools of theology, or to a few of the students, or will they interpret for themselves?

An Example of Christian Stewardship

Dr. D. K. Pearsons has given to college and charitable institutions about $2,500,000 during the last ten years. He has now announced his purpose to distribute the remainder of his property in a similar way, receiving an annuity of two per cent. during the lifetime of himself and his wife The amount still to be distributed is $1,500,000. Dr. Pearsons is nearly eighty years old. He began life poor. He has accumulated his large fortune by honest work and wise investments. Of simple tastes and methodical habits, he has sought to use his money to promote the Christian education of young men and women with the same skill and interest he has given to the business of making it. He has chosen mainly to build up small colleges, to stimulate others to give to them and to insure thrift and economy in their administration. He is enjoying the fruits of his labors, and already has seen hundreds of young men and women enter with trained minds and consecrated purpose on the duties of life as the result of his forethought and gifts. The Fayerweather estate was intended to distribute to colleges a larger sum than Dr. Pearsons has to give. But much of it is disappearing through litigation, administration and taxation. Dr. Pearsons has the greatest satisfaction in his gifts, and they are likely to do the most good. He has put a volume of wisdom into these few words explaining his motives:

> I have schemed for years to be my own executor and to see with my own eyes whatever good my gifts are doing. Of what use would it be to allow some one else to distribute my fortune for me after my death? It would mean less money for the institutions I hope to benefit, for the executors would have to receive a share. Now I shall be my own executor, and in addition I shall have the pleasure of seeing and knowing that my gifts are rightly placed.

India's Terrible Plight

There may be some providential connection between the exceptional prosperity of this country and India's dire need. Last week's reports of commercial activity indicate an immense volume of business. Is it wrong to expect that some appreciable fraction, at least, of the money now being made in the country be sent to the land where famine is slaying its victims by the thousands? India's need is America's golden opportunity. While we rejoice in all the movements that are being inaugurated in the way of relief both in England and America as well as in Calcutta, where last week the viceroy, Lord Curzon, presided at a meeting at which a relief fund was started, we would call attention not only to the fact that money placed in the hands of our missionaries is utilized quickly and economically, but to the ultimate bearing of this method of relief upon the progress of Christian missions in India. Contributions to our relief fund serve two ends —that of immediate aid to the starving and that of preserving and extending the results of long years of missionary labor.

We thank all those who are helping to swell this fund from week to week and making it a fit evidence of America's loving thought for millions of our fellow-creatures across the ocean. But what has been contributed ought to be doubled and trebled. Read Rev. J. E. Abbott's statement on page 278 of the growth and spread of the awful famine. He is in constant communication with the missionaries, and his article conveys the most recent intelligence from the field. That it is of the most appalling character ought to stimulate us to our best endeavor. We have not deemed it wise to present in our columns harrowing photographs of scenes in the afflicted region or of human figures emaciated to mere skeletons. We believe that our readers do not require such sensational displays in order to have their sympathies stirred. It is sufficient to say that the imagination is not likely to paint overdrawn pictures of the actual distress. For the love of the pitying Christ and for the love of perishing men and women we should give and give again.

Recent Congregational Thinking

A bird's-eye view of the chief publications of the past year reveals certain significant movements and tendencies in thought. It indicates, among other things, the subjects which at present most interest Congregational scholars and writers, and their methods of dealing with those subjects. It affords a glimpse, incomplete, of course, yet not without value, of the active intellectual and spiritual life of our branch of the church in its most modern and noteworthy aspects.

Undoubtedly, the most conspicuous impression received is that of the large preponderance of theological and religious volumes among the productions of Congregationalists. We were not unrepresented last year in the fields of secular history, politics, education, travel and the *belles lettres*, and in one or two we contributed volumes of importance, such as Dr. Griffis's The American in Holland and Prof. S. T. Dutton's Social Phases of Education. But the main current of our thought for the year was in theological and religious lines. Examples on our side of the Atlantic are President Hyde's God's Education of Man, Prof. G. B. Stevens's Theology of the New Testament and Dr. Gladden's How Much Is Left of the Old Doctrines, and, on the other side, Professor Simon's Reconciliation by Incarnation, Dr. Forsyth's Christian Perfection, and Principal Fairbairn's Catholicism, Roman and Anglican.

If the controlling tone and temper of these and other volumes be examined, they will be found in accord with the progressive, liberal school of theological thought. Dr. G. N. Boardman's History of New England Theology is almost the only work of the year in which this spirit is not prominent. And it will be apparent that this fact is not due to any previous intent to indorse a particular sort of teaching, but because conscientious students, working independently, have been led to substantially similar conclusions. But it will be noted also that this liberalism is neither radical nor extravagant. It is cautious and temperate. It does not seek novelty on the one hand nor is it fettered by conventionality on the other hand, but it is seriously intent upon loyalty to proven truth. It is clear that the great body of intelligent, reverent Biblical scholars at large occupy substantially the positions as to rival theories of inspiration, the results of the higher criticism, etc., which our representative Congregational scholars are practically agreed in taking. The fact is an added proof that probably such positions are sound.

Our work in ecclesiastical history has been scanty, but the personal relation of man to his Maker has found telling recognition in such books as Dr. Stimson's The Apostles' Creed, Ex-President Dwight's Thoughts of and for the Inner Life, and Dr. Horton's The Commandments of Jesus; while appreciation of man's relation to his fellowmen has brought into being such works as Mr. F. P. Noble's The Redemption of Africa and Dr. A. H. Smith's Village Life in China, two treatises on missions which will become classics.

In the department of biography, four of the most conspicuous volumes of the year have been by Congregationalists and about them. Two are autobiographies, those of Dr. Joseph Parker and Dr. Newman Hall of London, a third also is English, the life of Dr. R. W. Dale, by his son. The fourth, Dr. Munger's Horace Bushnell, is the only American volume in the quartet, but quite sufficient to maintain our national credit, even in such company.

It is evident that both English and American Congregationalists, judged by their literature produced last year, take life rather seriously. For light reading and, in general, for that which entertains primarily, we must look beyond our own borders. But such works as are represented by those which we have named are helpful contributions to the development of the intelligent, well-grounded knowledge and practice of Christianity. As long as our leading minds bring forth such thoughts and willing readers of them are found, so long Congregationalism will continue conspicuous alike for the intellectual and the spiritual qualities of both its ministry and its laity.

President Slocum

The central figure in the celebration of the twenty-fifth anniversary of the founding of Colorado College, which is reported with fullness on page 263, was its president, one of the well-known Congregationalists of this country, William Frederick Slocum. A New Englander by birth, a graduate of Amherst and Andover Theological Seminary, a post-graduate student at Johns Hopkins and in Germany, he has carried to Colorado and embodied in the institution of which he is the head the best traditions of New England learning and culture.

The history of the college during the twelve years of his presidency is in a real sense his autobiography. It is the record, first of all, of his idealism. When he assumed direction any other than a man of vision would have utterly failed. Many debts, a handful of students, almost no equipment—that was enough to discourage one not gifted with the power to see the latent possibilities in the surroundings and the beginnings of the tiny institution. Far from making him a pessimist, a study of the conditions strengthened the optimism which had led him to take up the task—an optimism which has never failed him. Men around him have again and again learned from him to attempt courageously the right even when it seemed the impossible.

Idealism and optimism, however, are often sources of failure in such an enterprise as that to which President Slocum was called. But he is a practical idealist. Before he went to Colorado he had had a careful business training, and his administration has been based on sound business principles. He knows how to secure and profit by wise counsel. He has a discriminating insight into men and is wise in choosing his helpers. He has rare tact in his association with the young and with those who are older as well. He makes and keeps friends wherever he goes. His students revere and trust him.

While attending with scrupulous care to the minute details of the college administration, President Slocum has yet had time for a large amount of public service. He is one of the most distinguished citizens of the state, eminent as a preacher, as a platform speaker, as an earnest worker in many lines of philanthropic effort. Always ready to sacrifice his own ease and strength, he has thrown himself into everything that would help on the higher life of the state, and he has been rewarded, where he sought no reward, with universal esteem and honor. Without the state he also has been widely recognized and his associations have been with the strongest men of the country.

Long may he be spared to develop the institution which owes, in great measure, its marvelous growth and its wide influence to his energy, tact, wisdom and character.

The Underlying Unities

Recent conferences on church federation have shown how deep and widespread is the interest among intelligent Christians in the essential unity and efficiency of the churches. The hindrances to practical co-operation are many; and yet, as President Hyde showed by his reference to the example of Maine, if there be first a willing mind they can be overcome.

Here, indeed, is the keynote of trouble. Men are looking on the wrong side of the shield. They emphasize existing disagreements and ignore the underlying unities. That degree of cordial co-operation which the majority of Christians really desire, it will never be difficult to reach. It is the hanging back of Christians trained in a narrow sectarianism that is the secret of the waste of money and of energy which we see about us in the fields of Christian work.

Organic unity, on lines accepted by any one of the existing Christian bodies, is clearly, for the present, out of reach. No plan of union has been or can be suggested which will not involve the surrender on the part of some of truth which they hold vital. The old law of conformity through compulsion has gone by. The ever-continuing effort of persuasion works both for and against any particular creed. Changes of relative proportion there will be, but the running together of the separated churches and their reshaping in the outward mold of any existing organization is a dream of unintelligent enthusiasm.

Our idea of a consistent ordering of the world may be affronted by the facts as they exist, but God permits them and they are the conditions of that problem of witness bearing which he has given us to work out for the help of the world. If we ignore them, our work will fail. If we fight against them, we shall waste energy which is sadly needed for the work of the kingdom. If we accept them as conditions of our task, we may well find that limitation is the condition of present efficiency. Let us leave the dream of what a single united and devoted church might do in order that we may prove what devotion and charity may accomplish with the means actually at hand in a divided church.

Men speak of the divided church as they talk of the stormy sea, which, after all, is wind swept only on the surface, while its depths are calm and still. Do we not all, in our different fashions,

serve and confess the same Lord Jesus Christ? Are we not all baptized into the holy name? And is not that baptism acknowledged by all, even when the later stages of church membership are debated and disputed? To the Catholic Protestant baptism is valid, though irregular, and all baptized persons are members of the Catholic Church. Few are the Protestants who would readminister baptism to one who had been baptized in the Catholic Church. Here, with relatively few exceptions, we are all one and acknowledge our unity. One Lord, one faith, one baptism—about these, in terms if not in definition, the vast majority of the churches are already confessedly at one.

So, too, of the practical end to which baptism leads, foreshadowing it as the sacrament of cleansing from the death of sin, the end of practical righteousness! The ideal of a Christlike life for the individual is the monopoly of no organization, and there need be no bitterness in the rivalry of differing helps to its attainment. By their fruits ye shall know them. Evidence of efficiency in producing holy lives will do more to convince the world that the substance of the faith resides in a particular organization than any amount of self-assertion or skill in argument. A present and urgent business of the church is the transformation of social life among the so-called Christian nations. Here, too, there is endless room for co-operation and no real room for controversy. Civic righteousness bears no sectarian brand. But if, by reason of needless controversy and mutual suspicion, Christians decline the place of leadership, they must not wonder if the progress of social improvement comes to be dissociated in the minds of men from churches of all names.

These are the underlying unities of faith, of hope and love, of ordinance and work which already exist and are becoming more and more the heralds of that more comprehensive union for which all true Christians pray. It is too much to expect, of course, that the race of bigots will die out, but plain people of all Christian bodies should put the name of Christ above all other names and study the existing unities rather than the inherited divisions. In wish and hope Christ's people are already one. In the rudiments of the faith they repeat a common creed and prayer. In work they are engaged side by side in ever-growing fields of active work for righteousness. In mutual understanding and co-operation they are learning to respect and love one another. There is a growing impatience with merely artificial barrier walls. Already the prayer of our Lord is nearer fulfillment than many of us dare to dream.

Christ's Teaching About Personal Responsibility

What does personal responsibility involve? Evidently it is responsibility for one's own relation to God, and also for the relations of others to God, so far as it is within one's power to influence them. We often shrink from admitting responsibility, especially in the latter respect. We not only feel that our own obligations are all which we can manage, but also are reluctant to take the trouble involved in concern for others. But, whatever our state of mind, responsibility cannot be escaped. We are in this world and we have personal duties to God which cannot be evaded. No thoughtful mind can fail to realize that it is better for us to have them than it would be not to have them. Moreover, we are surrounded by other people. We cannot avoid coming into more or less close relations with them from hour to hour. We could not be happy, it is a question if we could live, but for this intercourse, and it inevitably clothes us with a measure of control over their thoughts and actions, and subjects us to their influence. We cannot avoid responsibility.

It follows that a right-minded man, who desires to make the most of his life and to be of use to the world, will accept his responsibility, both for himself and for others, and try to meet it suitably. This is what Christ bids him do. It involves the honest, reverent consideration of the claims of Christ as the Redeemer of man upon the individual soul. And this leads to the acceptance of Christ as a personal Saviour. For choice in this matter each of us is responsible, and the only true, wise choice involves loyalty to God through Christ. It also involves admitting that it is in our power to make other people better or worse than they would be if they had not come into contact with us.

It is inevitable that we do them good or harm in some degree. We are responsible for the silent influence of our mere manner of life, whether we distinctly intend to impress others thereby or not. We influence, in a measure, their thoughts, their aspirations and ambitions, their hopes and fears, their plans for life, their relations to the present and to the long future. And if the fact that such a responsibility for others rests upon us be almost overwhelming, it is lightened by the consciousness that to encourage and strengthen them to fight the battle of life, as without our aid they could not, is not only possible but easy by the sympathetic spirit, the kindly word, the noble and consecrated example, no matter how modestly set before them. Responsibility is indeed serious and weighty, but also it is a privilege, and it may become a joy and a blessing.

Current History

The Senate and the Gold Standard

Four years of changed and bettered business conditions and two years of enlarged national duties and responsibilities have worked a change in the industrial and political worlds that no prophet four years ago could have foreseen. Pressure from the solid business men of the country in favor of a stable standard of value, pressure from all sides in favor of putting ourselves in line with the other nations of the world, since we are about to play a larger part in making world history, have slowly but surely brought legislators even from silver producing states and states where populism still flourishes to favor a congressional declaration respecting gold, which will put it out of the power of any Executive to dabble with our national credit, be he ever so much inclined. Hence, last week, the Senate, by a vote of forty-six to twenty-nine—Senator Chandler of New Hampshire voting with the Democratic minority and Senators Caffrey of Louisiana and Lindsay of Kentucky voting with the Republican majority—adopted a bill which explicitly declares that "the dollar of twenty-five and eight-tenth grains of gold, nine-tenths fine, shall be the standard unit of value, and all forms of United States money shall be maintained at a parity with it; and the treasury notes and greenbacks shall be redeemable in gold." The bill further provides for the redemption of treasury notes in gold up to a limit of $150,000,000, and the refunding of the bonded debt of the United States in thirty-year bonds bearing two per cent. interest, principal and interest to be paid in gold.

Whether this refunding provision will be indorsed by the House is an open question now, but the other provisions of the bill are sure to go through. When enacted, it will be impossible to repeal it until the composition of the Senate is very different from what it now is, and even should Mr. Bryan be elected president in 1900, it would be impossible for him to alter the national position so long as the Senate is for gold. There is a bimetallism rider attached to this bill, tacked on as a sop to those of the senators who have not, like Congressman Dolliver of Iowa, "had their last whirl with silver." But, even with this attachment, the bill is so far in advance of any other declaration of Congress that the enactment of the bill may fairly be said to put the silver issue in the grave and leave the way clear for the emergence of new issues in the coming presidential campaign.

Dependencies—but not for Exploitation

The decision of the Administration to so act with reference to Porto Rico and the Philippines as to place them, tentatively at least, in the category of dependencies rather than as territories in line for statehood is one that by no means calls for a treatment of those dependencies in the Spanish way of treating colonies, namely, as possessions to be exploited at the expense of the governing nation. Yet such is the recommendation of the Ways and Means Committee of the House with respect to the tariff to be imposed on Porto Rican products entering our ports and goods entering Porto Rican ports. This recommendation of the committee is contrary to the views of the President as expressed in his last annual message, is contrary to the views of Secretary of War Root, of General Davis, governor-general of the island, of Consul Hanna and of Special Commissioner Dr. H. K. Carroll, all of whom say that the present economic condition of the island demands that now the Porto Ricans should have free trade with this country if they are to regain the prosperous trade and industry and stability of business which they enjoyed under Spain. So also say Congressmen McCall of Massachusetts and Littlefield of Maine and other dissenting Republicans and the Democratic minority of the House, the Republican dissenters taking the position for principle's sake and because of a conviction that the nation should be beneficent in dealing with a people who have trusted us so implicitly and suffered so much because of our advent, and the Democratic minority taking the position because political strategy demands it and because it is a free-trade party, nominally at least.

We wish much that the President had

stood squarely by his convictions and aided the dissenting Republican minority in the fight they are to make in Congress this week. For it is a square issue between Spanish and British ideals in administering dependencies, and we bid fair to choose the plundering Spanish rather than the conserving British methods. The men responsible for this are the tobacco growers of Connecticut, the beet sugar producers of the Interior and the fruit growers of California, who care more for their own pockets than they do for national honor or Porto Rican prosperity under American rule. To adopt the policy of the Ways and Means Committee will, as the *Yale Review* (February) points out, deny to Porto Rico an economic liberty less than that given to Great Britain's most despotically governed crown colonies. "What shall it profit the Republicans," it asks, "to create an Ireland at our doors? . . . If the Monroe Doctrine survives our taking a hand in the affairs of Asia, what will be left of it if we ourselves apply the system of the Holy Allies to Porto Rico?"

Should Congress decide to take this reactionary and unwise position, it will simply prove that in the highest ranges of political action today the people can expect better things from executives than from legislators, and that administrators are less susceptible to the appeals of partisans and selfish interests than the people's representatives.

Massachusetts and Freedom of Speech

Massachusetts's representatives in the United States Senate, Senators Hoar and Lodge, while agreeing in loyalty to the Republican party, in respect for the President and in mutual regard, differ as to the proper policy of the United States toward the Filipinos. Senator Hoar, venerable and learned, because he dissents from the Administration's policy on this matter, has been dubbed a "traitor" by some Americans and some Republicans whose characters and attainments, as compared with his character and attainments, are as 1 to 100. Two of these have recently aired their cries of "treason" before gatherings of Massachusetts Republicans, and the last of them to do it, Congressman Cushman of Washington State, did it in such a way last week as to arouse intense indignation throughout Massachusetts among men of all parties.

Senator Hoar has been less disturbed by the incident than many of his friends. This is but natural, considering the rectitude of his soul, the purity of his motives and the well-founded consciousness he has that Massachusetts still gives her representatives in the Senate liberty to think for themselves. A state that once lapsed from her ideal and so cruelly censured Sumner, only to retract and atone for the cruelty in tears and sackcloth a few years later, will not soon again fall from grace.

What the Massachusetts ideal is was never better defined than by Senator Hoar in June, 1898, addressing the Massachusetts Republican Club. He then said, in reply to those who were criticising him for his opposition to recognition of the Cuban republic:

> Massachusetts does not send serfs to represent her in the great council of the American states. Her service is perfect freedom. She demands of them no sacrifice of manhood, of conviction, or of conscience. Massachusetts expects of her senators honesty. . . . She expects that all their ends shall be public, not personal. These things being taken for granted, she leaves them the largest liberty, except only that they shall seek to do what is right without being swerved in their action by a desire to please anybody, or the fear of offending anybody. She knows that in that way better than in any other they will in general represent and give effect to her own desires and opinions.

Senator Hoar, whose term expires in March, 1901, will be re-elected to the Senate next winter if he cares to be. He may or may not represent the opinions of the majority of the Republicans of the commonwealth in his views as to the Filipinos' defiance of the United States. But he incarnates the learning, probity, courage of the people of his state as no other man in the state does, and his place is secure. Senator Hoar, in a recent interview, has made it clear that, while he has no intention to accept the Administration's Philippine policy as best, neither does he intend to aid in any way the defeat of Mr. McKinley or the election of Mr. Bryan in the coming election of a President. He cannot see "anything to expect in the way of a return to ancient principles of the American people and the ancient principles of the Republican party by the election of Mr. Bryan." Indeed, he holds Mr. Bryan as responsible more than any other man for the ratification of the Treaty of Paris, and he has nothing but distrust for his views on domestic politics.

The Abnormal Profits of Modern Industries

The public's chief interest in the suit brought against Andrew Carnegie by his long time business associate and partner, Mr. Frick, is in its revelations, present and future, of the enormous profits of industry when protected by a tariff and when utilizing labor-saving devices on a scale not known in other lands. When it is admitted by both parties to the suit that on a nominal capital of $25,000,000 and an actual capital of $10,000,000 the Carnegie Steel Co. in 1899 had net profits of $21,000,000, it then becomes easy to understand how Mr. Carnegie was able to give away $3,503,500 during the same year for the erection of libraries in the United States, and yet not be forced to undergo any limitation of personal expenditure. Contemplation of the facts raises the question whether it is necessary that the people of the country should be forced to pay, as they now are paying, nearly twice as much for steel and iron as they were twelve months ago. Such contemplation also suggests whether it is not about time for Congress to cease looking upon the iron and steel industry of the country as an infant needing coddling. Deprive many of the great corporations and monopolies of the protection they have against foreign competition, and of the special rates they get from common carriers, and there will be at once a diminution of prices to the consumer and a lessening of the profits to the protected investor. It is admirable to see men of wealth giving vast sums to encourage education, but it is more admirable to see them getting that wealth fairly; and when ten men are in a position to give $1,000 apiece for communal betterment it is better for the community and for mankind than when one man is able to give the $10,000.

Great Britain Dejected

That the British public a week ago felt blue there can be no doubt. Their dejection and distrust of their leaders is reflected in Stephen Phillips's poem in the *London Chronicle*, entitled A Man, in which he sighs:

> O for a living man to lead!
> That will not babble when we bleed;
> O for the silent doer of the deed!
>
> One that is happy in his height;
> And one that in a nation's night
> Hath solitary certitude of light!

This dejection is reflected also in the leader of the *British Weekly* of the 8th., in which it is stated that "there has been running through the land something like the shiver that precedes an earthquake. We have suddenly awakened to the fact that the keepers of the house tremble, that the pillars are tottering." Having in mind Lord Salisbury's speech at the opening of Parliament, the *Weekly* refers to "his attitude of aged languor, of gray and helpless imbecility," which "dismayed every one." Since these significant words were written there have been the stirring fighting speeches of Mr. Chamberlain and Sir George Wyndham, the overwhelming support of the ministry in the vote on the queen's speech, and the vote of the House this week appropriating £13,000,000 and indorsing the ministry's newly revealed scheme for enlisting in the home reserves the large number of men who, having served in the army, are now in civilian life. But the nation up to the 16th had had no news of a cheering character, and Lord Rosebery's speech in the House of Lords last week was one of the most alarming utterances relative to impending imperial disaster which the peers of this or any other epoch of British history have ever heard. With an eye to complications in Asia and to European intervention in South Africa, Lord Rosebery insisted on the ministry's taking a view of the situation as if it were one of life and death to the empire, and he stated that the supply of soldiers for imperial defense had been exhausted practically.

Great Britain Cheered

But within twenty-four hours the outlook brightened. The organizing, strategic mind of Lord Roberts and the splendid skill of Kitchener as a creator of transport systems and an inspirer of subordinates began to be heard from. First came a report that General French, with a force of several thousand cavalry, had entered and relieved the long besieged town of Kimberley, with Cecil Rhodes as its most distinguished inhabitant; then came the news that General Roberts with other British forces were at Jacobsdal; and later came the news that the Boer general, Cronje, with an army of 10,000 men, was in retreat to the north, with the mobile British cavalry in large force attacking his rear, capturing his supplies in large quantities and presumably taking possession of the larger artillery of the Dutch army, so sudden had been the swoop of the British troops northward. As we go to press it seems probable that Cronje's army has been surrounded and captured.

With the British armies now on the soil of the Free State, to whose burghers General Roberts has issued a proclamation calculated to make them slow in making further resistance, and with the British troops hitherto tied up along the

border between Cape Colony and the Free State now free to co-operate in the general campaign which Roberts has outlined, it now seems as if a new epoch in the war had opened. Kitchener's marvelous organizing powers, Roberts's ability to adapt British tactics to the Boer country and tactics, and the superior discipline of the regular troops may confidently be reckoned upon to bring to pass slowly, but surely, the downfall of the Boers, notwithstanding their superior knowledge of the country and their superior weapons and marksmanship. General Buller for the fourth time is moving on toward Ladysmith, but from a different angle, where he has met with less resistance and already had more success. A sense of honor still impels the British to strive to relieve General White and his beleaguered troops.

The statement of Mr. McCrum, our former consul at Pretoria, respecting the tampering by British officials with the mail of the United States Department of State sent to him, will be investigated by Congress. But a significant fact is that no complaint of any such interference was ever filed with the officials at Washington by Mr. McCrum when still consul and before he was removed for incompetency or worse conduct.

For Current History Notes see page 267.

In Brief

There are three traps for men: first, pleasure, next, pride, and then despair.

Three things avoid: the flippancy of the shallow, the gloom of selfish pride, the confidence which leaves God out of the account.

"He does not quarrel with pastors and call it preaching the gospel." A spontaneous and deserved compliment to an evangelist of our acquaintance. May this tribe increase faster!

So much depends upon how you say a thing. One of the Filipino generals who refused to "surrender" willingly "gave up." To surrender would have hurt his pride; to give up was honorable.

The United Presbyterian Church in the United States gained only 343 members last year. But its mission in Egypt reports a gain of 438 in a year. If it pays to support the church at home, do not missions pay?

Last week *The Christian Endeavor World* gleaned a full baker's dozen of items from this paper. This shows not only the generous space devoted by *The Congregationalist* to the activities of its younger readers, but also their appreciation of such attention.

If you have not received an answer to your letter to *The Congregationalist*, asking personal information or advice, perhaps it is because you forgot to inclose stamp for reply. The editors give their time to subscribers, but do not feel obliged to add postage.

Rev. T. De Witt Talmage, in the *Christian Herald*, says that Ruskin looked more like him (Talmage) than any man he ever saw. "If I should live to his age the likeness would be complete." It would be interesting to know whether any other person ever noted the resemblance.

As lengthening shadows show the declining day, so the lengthening of sermons often shows that the minister is approaching old age. By shortening them up and drawing together their wandering heads, he may cause the shadow on the dial to return backward at least ten steps.

We are glad to learn, through Dr. L. H. Cobb, the managing editor of *Congregational Work*, that the subscriptions to that paper Feb. 15 were not only equal to, but slightly in advance of, the figures on that day in 1899; also that more has been received from advertisements than for the same period in the previous year. Those in charge of the paper are encouraged.

With the waning use of liquors by soldiery and the amazing beneficent record of surgeons and nurses in time of war or peace, the rate of mortality is rapidly falling, and soldiers are fast becoming policemen who, while expecting hard knocks and heavy duty, may reasonably expect to live—at least, expect it far more than their predecessors in the art of war had any right to expect it.

Though the place of the annual meeting of the Home Missionary Society has not been definitely fixed, it will probably be held in the Interior district. On the other hand, the American Missionary Association comes to New England for its annual rally. The churches of Springfield, Mass., through Dr. P. S. Moxom, have extended an invitation to the society, and it will meet there Oct. 23-25.

Rev. James Stalker, D. D., says that when he arrived at Northfield and found Mr. Moody a farmer on no inconsiderable scale, a manager of a hotel and by far the most considerable personality in the town, viewed solely from the material standpoint, he was as much surprised as he would have been had he gone to Stratford-on-Avon and found that the creator of A Midsummer Night's Dream was a man of property and a speculator in malt.

The secretary of the Maine Civic League has called attention to the significant fact that at the dinner recently given to the retiring chief justice of that state by the Bar of the state liquor was openly served. He does not deny the right of the lawyers of Maine to drink, but he questions whether they do well at a public banquet to flaunt their variance from what is, nominally at least, supposed to be the sentiment of the people of the state

It is a fine tribute to Scotch Protestantism which the recently published correspondence between Cardinal Newman and Ambrose Phillipe De Lisle reveals. Wrote Newman to De Lisle: "Has it ever drawn your attention that the English nation would have come back (to Rome), or probably so, except for the Scotch? It is the Scotch Protestant party now which is the life of the opposition to us in Parliament and Exeter Hall."

English as it is written in Japan is often a source of wonder and astonishment. This is the text of a New Year's card sent by a Japanese to a friend:

Sir: It is to be, time is an allow, already had gone nineteen century, and come twenty century. I think so that will you welcome happy new a year. Excuse me for past of communication, and entreating acquaintance better than before year. Yours truly.

Among the ministers making pilgrimages this year to the Holy Land are Rev. Drs. F. L. Goodspeed of Springfield and Archibald McCullagh of Worcester. With their wives and others, making a party of fifteen, they sailed in the steamship Trave last Saturday from New York for Naples. They will be absent several months, visiting Egypt, Palestine, Asia Minor, Dalmatia, Greece and Turkey, and spending some time in Paris at the exposition. The party is in charge of Dr. H. W. Dunning, a son of the editor of *The Congregationalist*.

Ruskin's long-time friend and the publisher of his works, Mr. George Allen, tells how he once saw Ruskin fall on his knees by the side of a Savoy peasant who was praying by the roadside. Ruskin said, in explanation, that he thought that by so doing he would do the peasant good and might comfort and console him with a sense of brotherliness. As his friend says, the incident shows that "the one touch of nature was as deep and sincere as it was simple" in Ruskin. He also tells of how, when the Alps were reached, Ruskin went aside to pray, saying, "O, yes, when I reach the Alps I always pray."

Long articles appear in religious journals to prove that there is no real decline in the churches. Yet the net increase in membership of the Presbyterian Church has fallen from 40,908 in 1894 to 8,030 in 1899, of Congregational churches from 19,018 to 2,370, while the net gain of the Methodist Episcopal Church in 1895 of 76 000 is changed to a net loss of 3,700 last year. Reports from nearly all denominations show a steady falling off in growth for the past ten years. It is by facing, not ignoring, the facts that the conditions will be changed for the better.

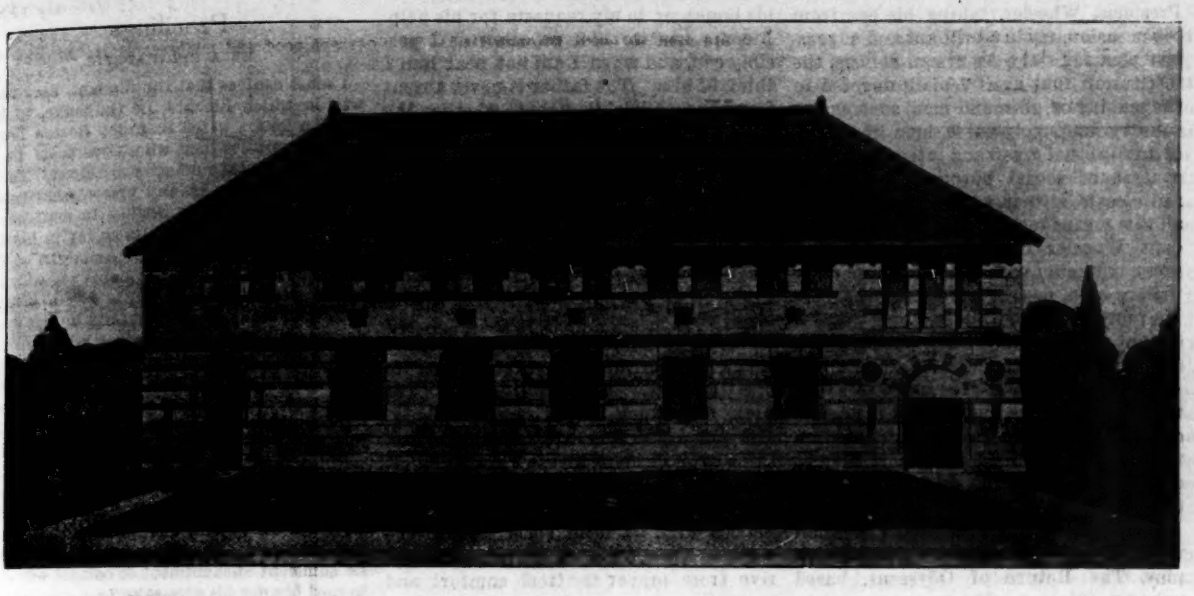
The brother who approached the preacher at the close of the morning service last Sunday and said that, in view of the small number present, he thought each listener ought to take to heart a double portion of the message not only gave the minister more pleasure than a fulsome compliment would have conveyed, but indicated an attitude of mind which ought to characterize all members of stormy day congregations. We believe they are just the kind of persons to do this very thing. We have great admiration for the people whom the pouring rain and the drifting snow do not keep away from God's house.

A campaign of education is necessary in some quarters if the approaching Ecumenical Missionary Conference in New York is to be properly understood. A friend of ours, himself somewhat ignorant as to what it is to be, started out the other day on an investigating tour. The first person interviewed frankly confessed he did not know; another thought it was something connected with the weather bureau; a third said it was the union of the church and state in Italy, while the minister had the impression it had something to do with missions. And this in a respectable New England community! Shades of Adoniram Judson!

Is it the blood of ancient anti-imperialists that makes some of their descendants in Boston such ardent protesters against subduing Tagal rebels? Josiah Quincy was chairman of a committee which reported to the Massachusetts Senate June 15, 1813, the following resolution of protest against the war then being waged by the United States against England. The resolution was adopted:

Resolved, as the sense of the Senate of Massachusetts, that, in a war like the present, waged without justifiable cause and prosecuted in a manner that indicates that conquest and ambition are its real motives, it is not becoming a moral and religious people to express any approbation of military or naval exploits which are not immediately connected with a defense of our seacoast and soil.

Miss Sarah Porter, daughter of Rev. Dr. Noah Porter of Farmington and sister of Noah Porter, Yale's famous president, died at her home in Farmington, Feb. 18, aged eighty-six years. Her school for girls at Farmington, Ct., for many years had been one of the best known institutions in this country for giving Christian culture to women. She left her personal stamp on all who came under her training, just as Mark Hopkins or Francis Wayland left their impress on their pupils. Satisfied to do her work in quietude and without endeavoring to have her school dubbed a college when it was only a seminary, she nevertheless gave to hundreds of the best born women of the land that poise and stability of character, that combination of learning and good manners which are the mark of the noblest American womanhood.



Perkins Fine Arts Building

Colorado College at the Twenty-fifth Milestone

A Week of Jubilation Over Its Record and Its Promise

BY PROF. EDWARD S. PARSONS

The world needs the gospel. Go and preach it. Preach it in every thought and act of your lives; preach it in whatever corner of the world God's providence places you. Ah! my student friends, I congratulate you if you are really going forth to the life of Christian service. We are on the eve of another century—a century which is fraught with possibilities that startle us, with dangers from which only God can save us. Will you be a messenger of God, a messenger of men?—FROM A RECENT BACCALAUREATE SERMON OF PRESIDENT SLOCUM.

The center of educational interest in Colorado during the week which closed Feb. 10 was Colorado College. At that time it celebrated the twenty-fifth anniversary of its foundation, and as a part of the exercises dedicated a new building, the Perkins Fine Arts Hall, to be devoted to the study and practice of the arts of music and painting. The occasion was one of intense interest and of far-reaching importance to the young institution.

There is room only for a brief sketch of the history of the pioneer college of Colorado. When the city of Colorado Springs was laid out by the Colorado Springs Town Company, a large plot of ground, then far to the north of the center of the city but now surrounded by its best residences, was reserved for a college. This reservation was one of many evidences of the far-sightedness of the founders of the beautiful city, of whom Gen. William J. Palmer was one of the leading spirits.

Congregationalism always considers a new country a challenge to its educational energy. A railroad had just entered Denver; it was time for Congregationalism to plant a Christian college in the state. So in 1873 the Congregational Association agitated the matter, and after considering proffers of land from several towns accepted that of Colorado Springs, and in 1874 opened a preparatory department and organized one college class. The new institution was under the lead of Rev. Jonathan Edwards, afterwards for many years a resident of Wellesley Hills, Mass. He remained only one year, and was followed by Rev. J. G. Dougherty, the first head of the institution who received the title of president. He, too, remained only one year and was succeeded in 1876 by Rev. E. P. Tenney, who occupied the president's chair for nine years. He was an idealist, gifted with much insight into the possibilities of Colorado and of the institution he was directing. He saw the problem of the college in its wide relations. It was due largely to his influence that the New West Education Commission was founded. Colorado College was to be the center of a great educational advance upon the whole Rocky Mountain region. He had also large plans for the college itself, which, if they had not been thwarted by untoward circumstances, would have given the college early in its career an unassailable pre-eminence. He failed in some of his practical projects, but in many ways he prepared the way for what was to come. His self-sacrificing heroism is one of the potent forces which have co-operated to make the institution what it is today.

The three years from 1885 to 1888 were the darkest in the history of the institution. It was continually on the verge of bankruptcy. A few faithful men, notably Professors Sheldon, Strieby and Loud, nobly held their ground against dire odds in Colorado, while Prof. George N. Marden went East and successfully pleaded its cause before the generous friends of Christian education in New England and New York. In 1888 Rev. William F. Slocum was called from the pastorate of the First Congregational Church of Baltimore to the presidency. At once the friends of the college, who had never failed it in its darkest hours, began to see their visions taking shape in a rapidly enlarging educational life. Debts were paid; endowment funds began to accumulate; the lonesome one building soon had companions; the faculty was reorganized and increased; students came for instruction; the exclusive circle of four alumni began to admit new members.

Today Colorado College has property worth about $1,000,000, of which $300,000 is in endowment funds; it has eleven buildings, one of which is a $50,000 library building, housing 30,000 books; it has thirty-five on its faculty, 500 students in all departments and this year will send out a graduating class of thirty. Six years ago there graduated two. The college now has behind it the enthusiastic support of the city of Colorado Springs; it is in the very front rank of the educational institutions of the region; it holds the baseball and football championship of the state; it defeated the University of Nebraska in its last intercollegiate debate; it has a reputation for solid scholarship and student loyalty unexcelled in the West.

Such is the barest outline of the history the college has been recalling during the last few weeks. The new chapter began with the dedication of the new building. On Tuesday evening, Feb 6, the art rooms were thrown open that the public might see the work of local artists. The private view was a brilliant gathering, and the rooms have since been visited by thousands. On Thursday evening the dedicatory address was delivered by Pres. Benjamin Ide Wheeler of the University of California in the large auditorium which occupies the ground floor of the building. After the opening voluntary upon the fine Hutchins organ, presented to the college by Miss Elizabeth Cheney of Wellesley Hills, Mass., in memory of her brother, Mr. Charles P. Cheney, President Slocum reviewed the history of the college, and

President Wheeler, taking his cue from the occasion, made a brilliant and suggestive plea for "the American college, the institution that shall remain devoted to the making of all-round men, such as our country supremely needs, men of sanity, of intellectual grasp and intellectual self-control, of moral purpose, men whose faith casts anchor within the vale—and all this means men of character." President Wheeler has evidently not over great sympathy with the mere specialist, "sharp as a needle and equally broad." He prophesied that the time is not far distant when "the present mashing and dashing of courses" in the unlimited elective system will give place to something akin to the "good old-fashioned sound liberal education—an education that seeks to train the man more than to equip him, to train the man to be, rather than to know."

Friday evening and Saturday afternoon were devoted to the rendering of a Greek play, The Return of Odysseus, based upon the Odyssey. The parts were taken by the students, under the skillful direction of Miss Mabel Hay Barrows of Boston. The work was most creditably done, and it delighted large audiences in which were many visitors from Denver and other cities of the state.

With such gatherings Colorado College ended its first quarter century of its life and started on the second. No one can know it intimately without being confident that it is to have a great future. It is ministering, not only to the state and the region in which it is located, but to the whole country. Thirty-five states sent it students last year. It is situated in a beautiful region, in one of the sanitariums of the world, in a city from which the saloon is forever excluded. It has behind it the growing interest and support of a state destined to be one of the richest and most influential in the nation. It stands supremely for Christian scholarship, Christian citizenship, Christian manhood and womanhood. In the light of Christ it is seeking to gain light for itself and to give light to all who come within its influence.

The Personal Christian Life

BY REV. FLOYD W. TOMKINS

Under this heading it is my purpose to answer, from time to time, such questions as may be sent to me touching upon the spiritual life. Through the kindness of the editor questions may be sent to him, or they may be sent directly to me (1904 Walnut Street, Philadelphia). The personal religious life is that which governs the whole work and peace and happiness of the Christian. If it is neglected or falsely cared for, there can be no growth in our lives. May God grant us his grace to learn how we should live as his children, and how we may draw ever nearer to him!

How Often Should We Pray?

St. Paul says, "Pray without ceasing" [1 Thess. 5: 17], and if we understand what prayer is, we can meet his suggestion easily. Prayer is not asking God for something; nor is it coming to him at stated times of private or public worship. These are only a part, and a small part, of prayer. My association with a dearly loved friend is not limited to my visits to his house, or to my requests for his help. I come near to him as often as I possibly can, and when I am not near him I think of him. The father is never absent from the child's thoughts, whether the eyes see him or not.

So prayer is communion with God. He is my Father, my very best Friend, and I can never forget him. Every moment of the day I have him in my thoughts and lift up my soul to him. When I kneel down in my room, or when I come to church, I do not come any nearer to him than when I am on the street or at my work; those hours are only special quiet times, when I drop my tasks and look up into his face. We should, indeed, have such hours and have them regularly. Every morning and every night, the first thing after sleeping and the last thing before sleeping, I should kneel for my devotions. I should worship regularly on Sunday and at least once during the week in the church. But I can never derive from prayer the real comfort and strength and peace which it is meant to give unless I learn to commune with God, talk to God, think of God, *all the time*.

Is it possible for the Christian always to have peace?

Yes, within, not without. That is, there will always be troubles and necessities and temptations about us, and these will upset us and torment us greatly. But in the heart, at the real, deep foundations of our being, if we will only trust God there can be great calm. We can gain this in several ways. (1) By thinking of God instinctively when any trouble comes and crying from the heart to him, "O, God!" If the wicked man in his moments of excitement takes God's name upon his lips (we call it swearing, but it is really the weakness of the man asserting its need, terrible though the thoughtless cry is), how much more should we! (2) By instinctively saying to ourselves, "God is my Father; he will care for me." That dear phrase, "Your father knoweth" [St. Matt. 6: 32], has greatly comforted me. I love to keep it hanging in my room where I can always see it. (3) By remembering that these experiences are tests to make us stronger and to give us self-control. God deals with our souls as with our bodies. The boy grows, not by seclusion but by experience, that is, by trials which he learns how to meet. So my spiritual nature grows by meeting and mastering troubles.

No matter how intense the excitement or the worry outwardly, in the heart God is speaking, and he says to us, "Peace; be still."

Those interested in the question, whether the changes in customs and habits of Christians, so far as they relate to the outward forms of religion, indicate or do not indicate a deterioration of character, will do well to read Prof. Charles A. Briggs's article in the February *Popular Science Monthly*, in which he shows how the ideals of emigrants from continental Europe have modified the religious and ecclesiastical ideals of the original inhabitants of this country, who took as their model, naturally, at first, the ideals of Great Britain. The article reveals quite clearly the state of Professor Briggs's mind and his new-found love for liturgy and the sacraments, but it also contains a calm statement of facts and tendencies which the Protestant churches of this country might as well face now as later.

Pencilings

BY A PERIPATETIC

I must confess that the flippant, cock-sure way in which Richard Le Gallienne, in his London letters to the Saturday *Boston Transcript*, appraises men whose overcoats he is not worthy to take off stirs my blood. To be sure, his "peace at any price" sentiments and his antipathy to virility in nations or men has not led him quite so far in his depreciation of Kipling as the American of the same school whose Anglo-phobia recently led him to say that N. P. Willis was a greater poet than Rudyard Kipling, but he has come dangerously near it. Moreover, what are you to make of a man who deliberately writes that "Ruskin missed being a fact"; that he "is least read at the present moment of any great nineteenth century writer"; that "his chief gift was a fluent descriptiveness"; that his writings, with all their charm, "lack that something which compels us to read them again"; that his message "has erratically fertilized his period, but it contains no seminal potency for the future, and his style has no sufficient enchantment to compel any one to read him for his own sake"?

What are you to make of a man who says of Martineau that his chief work in the world was the "perfecting of his wonderful old face, a face which was the embodiment of the beauty of thought"? Incidentally, Mr. Le Gallienne announces that he considers metaphysics "mostly a waste of time." An effeminate, æsthetic verse-maker, who looks with such contempt on metaphysics and theology, would be more discreet if he refrained from commenting on prophets of the ideal, like Ruskin and Martineau. He simply reveals his own limitations.

* * *

It will be remembered that President Slocum of Colorado College, in his address on Theological Training delivered at the International Council, dared to say that he thought that the clergy were not sufficiently taught in elementary ethics. I know one clergyman who seems to be utterly oblivious to the rights of his audience and other speakers. Twice within a week recently I have known him to speak three times as long as he was expected to or desired to speak, and then without contributing much that was pertinent to the discussion of the theme. At a time when in courts of law and in our legislative halls oratory is taking on a more direct, factful, condensed and apposite type of structure, it is high time for some of the clergy to realize that their audiences would like them to talk to the point and keep within proper limits as to time.

* * *

Last November I ventured to say in these columns that there was a clamant call for more clear and consistent thinking and teaching by the clergy on the doctrine of the Holy Spirit. I am glad to see that Prof. R. M. Wenley, head of the department of philosophy at the University of Michigan, in an article in *The Churchman* on The Holy Spirit, confirms my thought. He says the same in substance, and declares that "a thorough modern work on the Holy Spirit is still lacking." What some of the difficulties of the problem are are indicated by some of the questions contained in Professor Wenley's suggestive article: "Does the Old Testament contain any references to a spirit which can be identified fairly with that contemplated in the declarations of the creeds? . . . Is the Holy Spirit, recognized by the early Christian community [up to 150 A. D.], more than the verbal expression which the young society gave to its own self-consciousness of intense unity; or than the phrase whereby individual Christians found voice for the profound change of life which they had undergone?"

In this world it is not what we take up, but what we give up, that makes us rich.—*H. W. Beecher.*

The Use of Fiction in the Pulpit

By Rev. Charles M. Sheldon

I do not mean by this phrase the distortion of doctrinal truth of which some pulpits are guilty, but the use of story-telling for the purpose of making certain religious truths more vivid and impressive. In other words, the definite composition and reading of fiction as a medium for conveying truth from the pulpit to the pew.

The use of fiction gives the preacher a great sense of freedom. He is aware from the minute he begins his story that the great world of human action is his to illustrate on every side. The sermon draws lines around a well-fixed point called a text and the sermonizer cannot go afield as he can when he chooses the story form of truth telling. The story may have a text, a central theme (indeed it ought to have only one great thought no matter how many chapters it may contain), but there is no homiletic division of this theme as in a sermon.

This sense of freedom in the use of fiction as a means of conveying truth is so deeply felt that in my own experience I have been always rested mentally when I have turned from the preparation of my Sunday morning sermon to the writing of my Sunday evening story. The form and substance of the story are so entirely different from those of the sermon that there is no weariness attendant on the taking up of the story. Whereas the preparation of a second sermon in one week was, as long as I attempted it, a great source of exhaustion to my mind and emotions. I had apparently said all I knew in the first sermon. When I tried to manufacture a second my mind refused to do any work worthy of the name. But to pass from the sermon form of truth to the fiction form of truth has always been to pass to greater abundance of materials in human life with which to give that expression a form in written thought.

The use of fiction in the pulpit allows and invites the preacher to a wider range of subjects. The sermonizer may touch on man's duties at every point, and he may illustrate with practical force the application of Christ's teaching to the life of men on the earth in minutest detail, and still, at its best, there is a limitation to the range of subjects treated, if the sermon is to remain a sermon.

The story, on the other hand, naturally has for its field of action the entire range of human passion or action. The congregation is not alarmed, nor disturbed, nor surprised to have the story deal with political reform, or business methods, or courtship and love. These subjects belong to the story as they do not belong to the sermon, and opportunity is given the preacher in his use of the story to choose and picture phases of life from a range of subjects unknown to the sermon form of truth. As an illustration of this wider range of subjects we may take the use of human love in the story form of truth.

If the preacher wishes to call attention, as he ought, to certain truths concerning the love side of human life, he either announces a series of sermons on courtship, or he takes up seriously the subject of marriage as taught in the Bible and by Christ. In either case he runs the risk of being called sensational during the delivery of that special series of sermons, or he misses the point altogether by dealing only with generalities for fear of seeming to be sensational. I heard a preacher say once that he never dared to preach on the marriage relation, because he did not know how to treat the subject in a sermon with becoming seriousness and practical helpfulness to his young people.

But the story is a natural medium for the love passages of human life. Every young man and woman in our churches is reading love stories all the time. The great majority of the stories, it is safe to say, are not Christian love stories. They are based on passion and sentiment rather than upon the divine love which Jesus sanctioned. Here, then, is a field for Christian fiction in the pulpit. The love between man and woman is a part of human life. If it is not the right kind of love, it will wreck the home and destroy the family. That this great experience in human life should be entirely ignored by the pulpit, or used as the occasion for half a dozen sensational sermons on courtship and marriage, is a deplorable thing to contemplate. And the use of fiction in the pulpit opens up a splendid opportunity for the picture of the sacred, happy, Christian development of the love chapter in human life. I like to think that this field has an attractive power that will invite many and many a preacher into it. There is a place which has never been filled yet in our modern fiction, and that is the field of the Christian love story. That this love story should be told from the pulpit is to my mind not only natural and right, but also encouraging to all young ministers, because it enlarges their vision of possible material to be used in pulpit work.

The use of fiction in the pulpit also enlarges and quickens the preacher's sympathy with daily human life. The reading of the best fiction always gives the reader more sympathy with humanity. And to prepare it and read it to one's own people will invariably quicken into more living kindliness the preacher's heart and mind. There is an educational process going on all the time in a man who keeps close to the movement of the actual world. And it is no paradox, although it seems like it, that fiction (the best of it, of course,) is one of the surest ways of showing men the truth about themselves. To use fiction in the pulpit the preacher is obliged to know life in the pews. He cannot write his story until he knows human history. He cannot touch others' hearts with his fiction until his own has been touched with the real human passion. In order to write fiction a man must know truth as it is among living people.

I believe in the condensation of religious services in the churches. The thought that I must prepare two elaborate sermons every week for people who have been saturated with sermons all their lives is depressing. In practice, I believe in the case of most ministers the continued attempt to construct and deliver two sermons a week is harmful to the best mental growth. What our church members need is not two sermons on Sunday, but one sermon on Sunday and the practice of it all the other days of the week. We need less pouring in of truth and more living out of what has already been poured in. We need fewer meals a day and more digestion and assimilation of what we eat. I have learned to go without eating any breakfast. I do not eat anything from six o'clock at night until half past twelve the next day, and I never was so well in all my life before. If the members of our churches would take one sermon and live on it until another one the next Sunday, they would be healthier, happier, more useful Christians. The church of the future will be that kind of a church. That is, it will have fewer services for itself and more service for the world. Not so much preaching from the minister and more living out of preaching by the pews.

But if there is a demand for another service Sunday evening to which young men and women will go, then here is the preacher's opportunity to rest his mind and at the same time declare the truth, not by preaching it at people but by showing them how the truth is a real thing in human lives. For the great value of the story in the pulpit is the picture it holds up to the living congregation of characters who are making the earth struggle just as the living people in the audience are making it. The sermon form of truth cannot teach this so well. It cannot draw these pictures. There is a distinct and positive gain in mental stimulus for the preacher as he turns from the sermon form of mental production to the imaginary form demanded by fiction. He is rested mentally and stimulated emotionally. The result is a net gain for better sermon work. A man can write a sermon and a story (or a chapter of a story) in a week, with refreshment and delight to himself, when he might not be able to prepare two sermons without weariness to himself and possibly also to his people.

It will be a delightful surprise to many preachers to know that the use of fiction in the pulpit is not a practice restricted to a few men who have a special gift for it. Instances are rapidly multiplying of the use of this form of truth in pulpit work. A man can begin with the simplest form of allegory. He can write a short story out of his own experience. And in fact it is dangerous to try to get fiction except out of the most vivid experience of truth. Whole groups of stories offer themselves to the preacher from the mass of material in his own church life. For example, he can take the prayer meeting as a subject. Start in with a picture of the average prayer meeting. Describe the minister's disappointment that not more of his members attend. Carry a series of natural events along until the minister has his heart's desire gratified in a quickening of his church in this direction.

Scores of helpful stories can be told, having Sunday school teachers' experi-

ences for material. The Endeavor Society offers a vast quantity of material for helpful stories. The work of each committee would give the preacher material for a series of stories. The parish work, the music of the church, the city life in which the church has a share, the Sunday services themselves, Sunday as a day of rest and worship, the family life in the church—these and a host of other familiar everyday surroundings and facts furnish the material for fiction in such a vast quantity that the supply can hardly be touched in the preacher's lifetime. I could cite several instances where young ministers have begun to use just such material for their Sunday preaching. They have begun simply with a short story of one chapter, and gradually entered larger fields. The result in every case has been stimulating to the preacher and his people. The old familiar things in the church life have stood out with new meaning, and renewed consecration and spiritual devotion have been the result of the minister's efforts, even where he himself disclaimed anything like a literary value to the presentation of his message in fiction form.

The sermon will probably always continue to be a form of presenting truth from the pulpit. But it will not be the only form, as it was 100 years ago. The use of the story to convey God's truth, the use of fiction to show the greatest truth, even the incarnate Son of God, will perhaps take a dignified place by the side of the sermon in future years as a means of helping the world more clearly to see its own life as it is, in order that it may better see the Christ who is able to make that life what it ought to be.

From the Interior

Religious Life in the Churches

In several of our churches this winter there has been far more than ordinary interest. This has shown itself in larger attendance at the prayer meetings and at the Sunday services. Proportionally the interest has been most marked in the smaller, or mission, churches. What is true of Congregational churches is true also of Baptist, Methodist and Presbyterian churches. With few exceptions, there has been little sensational preaching. Ministers have seemed to feel the necessity of emphasizing fundamental gospel themes, and thus making it clear to their hearers that sin, repentance and regeneration are facts of which one must take account. This deepening of interest in vital themes is showing itself in our Ministers' Meeting. A week ago Rev. Q. L. Dowd read an instructive paper on Catechetics, giving the history of attempts to teach systems of doctrine with the aid of carefully prepared catechisms. Deploring the tendency on the part of many ministers to neglect the teaching function of their office, he rejoices in the evidence of an awakened sense of responsibility toward the young. Mr. Dowd thinks that all our catechisms fail to give due prominence to the sociological side of Christian doctrine. Reports indicate that nearly every Congregational pastor is giving more or less personal instruction to the youth of his congregation. Methods differ, but the aim in every instance is the same—instruction in the underlying principles of the Christian religion. Last week Dr. Smith of the Christian Church read a paper, which was warmly received, on the nature and necessity of Christ's death. While modern in its language and spirit, it emphasized the importance of accepting Scripture statements as to the character and value of the sacrifice which Jesus made for sin.

A Notable Anniversary

Very pleasant and wholly informal was the gathering at the seminary Friday afternoon, Feb. 16, in celebration of the eightieth birthday of President Fisk. Forty-one years ago he came to his professorship from Beloit College and here he has wrought with a diligence which could not be surpassed. President Fisk was taken by surprise. He was met in the seminary parlors, as he came to attend a faculty meeting, by the professors and their wives, by the directors of the seminary, and by a few invited friends like Drs. Goodwin, Thain and E. M. Williams. E. W. Blatchford, LL. D., chairman of the executive committee, presided. Professor Curtiss read a tribute of respect and love from the faculty and presented the president with an album containing the photographs of friends of the seminary, living and dead, and of former and present associates in the faculty. Dr. Savage recalled the years they had been associated together and welcomed him to the octogenarian brotherhood. Informal remarks were made by Drs. Goodwin and Thain and by Professors MacKenzie and Scott, to which the president made fitting and tender reply. Deacon James Pearson of the First Church presented him with $80 in gold in token, as Dr. Blatchford remarked, of the gold standard which is now to be the money standard of the nation, and in memory of golden years already passed. Simple refreshments were furnished and the guests departed grateful for what the seminary now is and for the part President Fisk has had in securing its prosperity, but not till privately each one had expressed heartfelt sympathy with the president in view of the serious, and what cannot fail to be fatal, illness of a dearly-loved son. President Fisk bears his years lightly and gives promise of being able to render good service for a long time in labors to which he has devoted his life.

A New Departure

At the beginning of next year Dr. Pearsons will enter upon his new plan of furthering the cause of education. He will make his distribution of $1,500,000, or thereabouts, carefully after he has obtained full knowledge of all the circumstances of the institution he proposes to assist, and when he is convinced that his money will be wisely used. It will do no good for friends of needy colleges to write him letters or visit him in order to present appeals in person. Help will be given, first of all, to colleges already assisted, preferably and only to those colleges which have made wise use of present funds and have kept their expenses within their income. Dr. Pearsons does not believe in constant appeals in New England or elsewhere to meet deficiencies in current expenses. Were the doctor a younger man, he might undertake the work of aiding academies, in which he has a deep interest, but as he will be eighty in April he has decided to give to academies through the Education Society alone. In this society he has great confidence. He has promised to pay one third of its pledges, now in arrears some $45,000, if friends of the society will pay the other two-thirds. He will then be prepared to help it forward in the work for which it is held in such high esteem. It is safe to say that few men have worked harder than Dr. Pearsons since, ten years ago, he took up the business of helping colleges. Not many men in this country, if indeed there are any, understand the college problem better than he. To put four or five millions of dollars into endowments for promising institutions of learning is a work great enough to satisfy any man's ambition. Nor should it be forgotten that, while this public beneficence is chiefly known, Dr. and Mrs. Pearsons for a generation have been giving quietly to many objects of which they never speak.

A School to Be Helped

Southern Collegiate Institute at Albion serves a field extending over nearly one third of the State of Illinois. There is no other school of a high grade within eighty miles. Rev. Frank B. Hines is principal. Associated with him is a self-sacrificing faculty. The attendance five years ago was sixty three. Last year it was 223. Its income from tuition five years ago was $475. Last year it had risen to $2,800. Its atmosphere is Christian. It emphasizes the principles of the Pilgrim Fathers. The young people who patronize it are of good stock. Opportunities for education have been scant, and those furnished by this academy are eagerly embraced. Albion is a model town. It has not had a saloon for thirty-five years. Its jail seldom has an inmate. At the last two terms of the court there were no cases to be tried. The church, one of the number out of which the Southern Association has been formed, has a membership of 130 and a building worth $10,000. The school property is worth $15,000 more. But the institute is sadly in need of help. Its principal is doing his utmost to raise $6,000 to meet pressing obligations and enlarge the work. If a Christian school ever deserved aid it is this school in Albion. Its success has been phenomenal. It has no ambition to be a college, but as an academy its field is as promising as any in the country.

The Bible Study League

This league, representing the theological seminaries in and around Chicago, has undertaken to furnish better instruction in the Scriptures than has hitherto been given in such classes as those taught by Rev. Mr. Newell. Centers have been formed for study in Evanston, Oak Park and other suburban towns, as well as in different sections of the city. The patronage has been encouraging. The down-town center holds its meetings in the auditorium of the Y. M. C. A. and at noon. Prof. Herbert L. Willett of the University of Chicago has already given a course of six lectures on prophecy, and Monday, Feb. 12, gave the first of a course of six lectures on the Beginnings of Christianity. These are to be followed by a course of five lectures by Pres. C. J. Little of the Garrett Biblical Institute on the Epistle to the Romans. The Association is doing what it can to bring people of different denominations together, and through its day and evening classes is furnishing the young men of Chicago the advantages of a thoroughly equipped Lay College. In its prosperity some of the most prominent business men of the city are interested. Hon. James Eckels is president this year. On its nine departments it spends more than $40,000 a year, and in its various classes is teaching more than sixteen hundred pupils. Its daily noon prayer meetings continue to be a leading feature in its work.

Congratulations and Sympathy

Our Methodist friends are to be congratulated upon entering their new building at 57 Washington Street. Though only thirty feet wide, it runs back 180 feet and is eleven stories high. It has cost $225,000. It is owned by the Book Concern and its vacant space has already been rented. But while prosperity in this direction is matter for rejoicing, the almost total destruction by fire Wednesday evening, Feb. 14, of Trinity Church, on Indiana Avenue, calls for sympathy. This church grew out of the historic First Church, and has had some of the most celebrated men in the denomination as its pastors, among them Bishops Vincent and Fowler and Dr. Frank Bristol of Washington. The edifice cost about $125,000. The loss will be not less than $75,000, covered by an insurance of $50,000. Fortunately no one was injured, although the fire was raging while the pastor was conducting a prayer meeting in the vestry. FRANKLIN.

Hope and effort should be boundless.—*Dr. Alexander Maclaren.*

Current History Notes

There is a dearth of officers and men for manning the new vessels of our navy.

The net gold reserve in the United States Treasury at the present time is $222,969,642, the largest amount ever so held.

The Liberal Mexican journals are censuring the Mexican government for encouraging the emigration of Mormons to Mexico.

The directors of the Fitchburg Railroad have voted against absorption of that road by the Boston & Maine Road. The issue now goes to the stockholders for their approval or veto.

The bestowal of insignia of high honor on President Loubet of France by the Sultan of Turkey is interpreted as indicating that Turkey is disposed to distribute equally hereafter favors that for the past year or two have been going more to Germany than to France.

The House committee on interstate and foreign commerce has just reported in favor of the Hepburn Bill for the construction of the Nicaragua Canal, and in so doing it takes a resolute stand in favor of American control and exclusive use of the canal in time of war.

The tenor of the testimony before a Massachusetts legislative committee would seem to show that the enormous sums spent by the state in exterminating the gypsy moth had failed to kill the moths and had lined the pockets of the employés of the State Gypsy Moth Commission.

Congressional committees had women before them last week arguing for and against woman suffrage. It was the first time that female opponents of extension of the franchise had so appeared in Washington, and the significance of the split in the ranks of women should not be underestimated.

Russia is massing troops in Central Asia, but whether for immediate or ultimate ends is a disputed point. The fact alarms British officials and men of affairs, but cannot be made the basis of action until its motive is more clearly apprehended. If Russia abstains from taking advantage now of Great Britain's extremity, there should be an end in Great Britain of Russophobia for all time to come.

Judge Taft of the Circuit Court of the United States, in refusing to grant an injunction restraining the Democratic claimants to the executive offices of Kentucky last week, said, "It is hardly sufficient ground for appeal to a Federal court of equity that state courts of law are too busy to do justice." Both claimants to the office of governor, Taylor the Republican and Beckham the Democrat, have appealed to the state courts for redress of grievances.

All the talk about an alliance between Great Britain and the United States probably has for its basis a mutual conviction on the part of the responsible officials of both countries of the truth of the remark made by Ambassador Hay when he was leaving London to take up the duties of Secretary of State, "A clear, cordial and friendly understanding between Great Britain and the United States is a necessity of civilization." And no one of any intelligence wishes anything more than such an *understanding* or believes that more than that exists.

The anti trust convention in Chicago last week was attended by representatives from all sections of the country, and men of all parties. It revealed an intense feeling against trusts, and much variety of opinion as to how they shall be curbed. Some of the deliberations revealed a tendency toward making the convention an adjunct of the Bryan machine. The resolutions adopted call for the free coinage of silver and the abolition of private ownership of railroads, for the reason that not until this is done can railways be prevented from giving special rates to monopolies and large aggregations of capital.

Senator-elect Clark of Montana appeared before the Senate investigating committee last week, and while he admitted that he spent $115,000 during the contest, denied that any of it was spent improperly with his knowledge or consent. The question, of course, arises how any such sum could be spent other than improperly. Testimony given to the same committee last week by members of the highest court of the state indicates that Senator Clark's agents did not hesitate to approach these judges with bribes. Montana is a "rotten borough," thanks to the intense political and business rivalry of its mining kings, Daly and Clark.

The admirable correspondent of the *Boston Transcript* in Cuba, Mr. J. D. Whelpley, in one of his recent letters, reports Governor-general Wood as believing that there is altogether too much indiscriminate American giving to Cuban charitable institutions. Schools and orphan asylums are most needed, and these should be turned over to local authorities as soon as built and equipped. General Wood believes in letting the Cubans work out their own salvation as much as possible, and he expects the influx of capital, the restoration of industry and maintenance of stable government to do most that needs to be done, and this through normal methods that respect and develop character.

Molineaux, the alleged and convicted murderer, was sentenced last week to be "electrocuted" late in March. His statement in open court declaring his innocence was a moving plea, and his venerable father's appeal to the American people for suspension of judgment and extension of sympathy also deserves consideration. Public sentiment in New York condemns the verdict of the court and expects an order for a new trial from the Court of Appeals. Molineaux has friends, like Mrs. Margaret E. Sangster, who believe fully in his innocence, and we notice that Mrs. Foster, who has long labored among the criminals of the Tombs, New York city, and won the title of the Tombs Angel, says that after watching Molineaux for a year she has not the slightest doubt of his innocence.

Estimates of Men

JOHN RUSKIN

He thirsted—as a thirsty land for rain—
For beauty and for good as men for gain;
Now may he drink of the immortal tide,
Ever athirst, and ever satisfied.
—*F. W. Bourdillon, in The Spectator.*

ABRAHAM LINCOLN

The color of the ground was in him, the red earth,
The tang and odor of the primal things—
The rectitude and patience of the rocks;
The gladness of the wind that shakes the corn;
The courage of the bird that dares the sea;
The justice of the rain that loves all leaves;
The pity of the snow that hides all scars;
The loving kindness of the wayside well;
The tolerance and equity of light
That gives as freely to the shrinking weed
As to the great oak, flaring to the wind—
To the grave's low hill as to the Matterhorn
That shoulders out the sky.

And so he came.
From prairie cabin up to Capitol,
One fair ideal led our chieftain on.
Forevermore he burned to do his deed
With the fine stroke and gesture of a king.
He built the rail pile as he built the state,
Pouring his splendid strength through every blow,
The conscience of him testing every stroke,
To make his deed the measure of a man.

So came the captain with the mighty heart;
And when the step of earthquake shook the house,
Wrenching the rafters from their ancient hold,
He held the ridgepole up and spiked again
The rafters of the home. He held his place—
Held the long purpose like a growing tree—
Held on through blame and faltered not at praise.
And when he fell in whirlwind, he went down
As when a kingly cedar, green with boughs,
Goes down with a great shout upon the hills.
—*Edwin Markham.*

DWIGHT L. MOODY

Never did High Church priest of the Anglican Church believe more profoundly that to him had been given authority to promise the absolution and remission of sins than did Mr. Moody believe that he possessed such authority. Rarely, if ever, did priest, Anglican or Catholic, hear more vital confessions or pronounce absolution with greater assurance. . . . The attractive power which drew unnumbered thousands to the preaching of Mr. Moody was in its essence the same as that which draws unnumbered thousands to the altar and the eucharist.—*Dr. Lyman Abbott, in the February North American Review.*

The finest evangelical strategist of the century.—*John Clifford, D. D.*

In and Around New York

The Manhattan Association May Divide Again

In view of the belief on the part of many that the Manhattan Association embraces too large a field for practical work, and that a separate organization is desirable, leaders in the borough of Manhattan and Bronx met at Dr. Stimson's house recently and discussed the formation of another association. The present Manhattan Association holds so few meetings in the course of the year that scant opportunity is given for fellowship. Under the new plan it is thought that the holding of a meeting monthly for the purpose of bringing the Congregational ministers of these two boroughs into closer fellowship would give larger knowledge of the work being done by the different churches, and thereby prove of practical service to the denomination.

Proposing an Endowment

Dr. Jefferson, with characteristic foresight, in the last issue of the *Broadway Tabernacle Tidings*, hints at the raising of an endowment. He says: "It is not uncommon for New York Christians to whom God has given money to remember generously in their wills the church with which they had been identified. If there is a church in our city worthy of such generous remembrance, it is the Tabernacle. . . . No hospital or mission, no library or home, can perform for humanity a greater service than that which can be performed in New York city by a Congregational church adequately equipped for large and aggressive work." Dr. Jefferson is right. Let us hope that others will be of the same opinion.

Church Extension

The Church Extension Society held an adjourned meeting in Brooklyn recently. Dr. Stimson presided, and he and George P. Stockwell urged the necessity of work. It was finally decided, after considerable deliberation, that the executive committee should consist of fifteen persons, representing the different churches. Dr. Lyman and C. E. Perkins were asked to draw up the nominations for this committee and present them at the next meeting.

Dr. McGiffert and Presbyterianism

As in the Briggs case there are now two opposing forces within the Presbyterian body whose points of variance are not simply with relation to the man over whose book a controversy now rages. The New York Presbytery, to which Professor McGiffert of Union Seminary belongs, has voted nearly three to one against a heresy trial. But his purpose is to remain a Presbyterian that he may help to liberalize Presbyterianism. Arrayed against him is the conservative force that in every presbytery is looking after the election of commissioners to the General Assembly at St. Louis in May. This element is not affected by the vote in the Union professor's home presbytery. The leaders are not here, but in Cincinnati, Pittsburg and Chicago Presbyteries. There are here, though, loyal followers of such leaders, and until the last court of resort has acted there will be strife. Professor McGiffert may give way, although nobody now expects to see him do so. The force opposing him will not give way until it wins or is defeated by a decision from which there is no appeal. This is the Presbyterian situation.

CAMP.

THE HOME

Tribute

Because my body turned a clod,
And Death sat on this shrouding sod,
My soul rose upward, seeking God.

"O Thou, who makest time to fleet,
Before thy holy judgment seat,
Lo, here I stand with muted feet.

"In that far bower where roses spring
And little birds are choiring,
I found no sacrifice to bring.

"Only my heart, this bleeding spot—
By Thee conceived, by Thee begot—
Where worm of hunger dieth not.

"Take it, O Lord! a scarlet stain
To set within thy robe of pain,
And make thee dream of earth again."

—*Alice Brown, in The Atlantic.*

Housework Held in Honor

Mrs. Stuckenberg makes no invidious comparisons in her article this week on German homes, but it certainly suggests contrasts not altogether favorable to American domestic life. Take the respect with which manual labor is regarded in Germany compared with the growing unwillingness to work with their hands among American women. More and more the American housekeeper hires her manual labor done and among our girls and young women honor is given to brain work rather than handiwork. The German housewives, even of the upper classes, are not above work in their dairies, gardens or sewing-rooms. Nowhere is household labor looked down upon as unclean and tiresome drudgery. The literature of Germany idealizes the household routine. Even the aristocratic Goethe loved to depict his heroines employed with their hands. The young emperor is said to glory in his royal wife's interest in "the three K's": the *Küche, Kinder* and *Kirche*—the kitchen, the children and the church. In this country we have actually heard a housekeeper and mother boast that she never made a loaf of bread in her life. Has not the German woman a satisfaction in home and the work of her own hands which is unknown to her American sister, whose ambition it is to delegate all household labor to others?

Preparing for Spring

It is not so much winter that weakens and makes ill as the weeks of transition from winter to spring. The melting snows, the damp air, the sudden changes from cold to heat and from heat to cold, the muddy ways which make going difficult, the accumulated, sodden dust of winter drying in the sun, the lassitude which comes with the first warmth—these all try the system as it is seldom tried even by the harshness of February storms and cold. In the few remaining weeks of winter it is well, therefore, to recognize and prepare for this season of transition. The great danger is that we shall come to be dependent on and weakened by the comforts of winter—its padded garments, overheated rooms and ready excuses for abstinence from outdoor exercise—that we shall not be strong enough to resist the infection of colds that come with the first days of warmth and the sudden contrasts of our climate. The best help is to use the good and bracing days of winter for abundant exposure to the air and sun. To be much out of doors in winter time, to fill the lungs with cold air and gain the tonic of the sunshine will be the best preventive of spring fever in all its varied forms. A little temperance in eating and drinking, moderation in work and abstinence from worry, plenty of outdoor air and exercise will build a bridge across the trying weeks and land us on the sunny side with vigor enough to make the most of its opportunities and enjoyments.

Pets for City Children

The interest in the recent meetings of the Animal Rescue League in Boston, and the great crowds which Mr. Ernest Seton-Thompson is attracting to his lectures on Wild Animals, are indications of the popular love of animals of all sorts and the growing sentiment in favor of their humane treatment. Dr. Edward Everett Hale, speaking to the friends of the Animal Rescue League, put in a plea for pets among city children. It has been said that persons who live in cities are less humane than those who live in the country because city people are unaccustomed to having animals about them. Dr. Hale questioned fifty Sunday school children about their pets. Three had cats, only one had a dog, and not a single child had a canary bird. "Now that's what you've got by putting up sixteen story tenement houses," said the good Doctor, "and then you ask us ministers to look out for the morals in these families! I should be glad if every schoolroom in Boston had its pet dog or cat or rabbit. The children would be trained in kindness to weaker beings and so be bred to regard one another more sympathetically, more tenderly and grow up to be better-hearted men and women." This, like all of Dr. Hale's radical suggestions, has sense behind it.

Home Life in Germany *

BY MARY G. STUCKENBERG

Courtship in the Fatherland encounters more obstacles than with irresponsible Uncle Sam. Youths and maidens are restrained from the free and friendly intercourse they enjoy in America, and hence marked attentions from any young man are sooner interpreted as implying a mind made up, and he is expected to declare himself forthwith. Marriage in Germany requires more preliminaries. Among the middle and higher classes business interviews are necessary to settle the question of dower. Finally the government assumes a paternal mien and demands a number of documents of the bridal pair—a certificate of birth, one of baptism and another of the parents' approval. If these are satisfactory, the marriage is permitted to proceed, with the proviso that the knot must be tied in the office of a civil magistrate, whether or not followed later by another ceremony in church or home. The object of all this red tape is to deter from hasty marriages and to impress with the importance of the solemn act. The German word for wedding is *hochzeit*, the "culmination" in life.

All festivities over, the bridal pair immediately proceed to found their home. Hotels and boarding houses in Germany are for transients, not for resident families. Abandoning home to escape the cares of housekeeping probably never was heard of there. They have an untranslatable word, *gemüth*, richer and stronger than our "sentiment," and all the feeling this word conveys pervades the atmosphere of their homes. The ordinary duties and belongings become invested with poetry. While the maiden is rearing the myrtle tree that will furnish sprays for her bridal wreath, she is accumulating the store of household linen, enough for a lifetime, bordering it and inserting it with her own handiwork. Of course she will never willingly relinquish the care of stores interwoven with so many dreams of girlhood days. Much emphasis is laid upon thorough training in domestic affairs. There are numerous "schools of household management," where, although other branches are taught, stress is laid upon instruction in the complete care of a home.

Numerous factors minimize friction in German housekeeping. Kitchens have no race problem to solve; all the servants are natives. Maid and mistress have therefore some glimmer of each other's class traditions; they employ a common mother tongue and generally meet in a common religion. Universal military training has induced a respect for authority that penetrates to remote corners of the household and becomes manifest in the superior discipline among the children as well as the servants.

From castle to cottage the invariable morning meal consists of nothing but rolls and coffee. Usually the bread supply and all pastry are procured from the bakery. There are special shops that furnish cold meats or innumerable kinds of sausage for supper. Laundry work receives attention once a month, among many great folk once in three, and most of the clothing is mangled, dispensing with much ironing. The "great washing" becomes an occasion of importance, calling for extra help and affording opportunity for frolic as well as fatigue before the glossy linen is ready to lay in lavender, assorted in dozens and tied with blue ribbon.

German homes have few rivals among institutions. The state church makes little claim upon evenings. Women's clubs or other organizations do not abound, and after men acquire a competency they usually retire from business. The beer garden might prove a more dangerous competitor if it were not for the habit of a family man to take his wife and children along. Evenings, therefore, commonly assemble the family for eight o'clock supper, and their love of conversation and music detains them till bedtime in the living-room. It is remarkable how entertaining German ladies can be, while their fleet fingers never rest from knitting or other handiwork. Separate members of a household are not wont to retire from the give and take of conversation for reading a newspaper or other solitary pleasure.

The German father is generally a greater force in his home, and the children less dominant, than the American. Blended with characteristics of striking maturity, there is a singular childlikeness among Germans which renders them delightful companions to children. Story-

* The second article in a series on Home Life in Other Lands.

telling, together with charming narration of personal experiences, is a common art. They are skilled in all manner of amusing tricks and accomplishments. Many are the simple pleasures they contrive within their four walls and by means of their family outings. Besides, Germans dearly love a celebration, and commemorate a variety of holidays and anniversaries.

Notwithstanding the relative prominence of pleasure and play in German homes, it is kept within strict bounds. The use of mild alcoholic drinks has prevailed so long because as a people they have remained able to imbibe with comparative moderation. Their church is not yet aroused on the temperance question—is scarcely aware of it. But within recent years the most powerful protest anywhere against even the moderate use of beer and wine has been proceeding from a band of eminent German physicians and medical professors.

The German race has inhabited the same territory since before the days of Christ. Marked class distinctions have developed, including varying rank and degree within each class. The four principal classes are the nobility, the peasantry, the citizens and the "fourth class," or proletariat. The nobility, most of whom can trace their family history through feudal times, usually possess great landed estates and dwell in a manor or a castle, some of them withdrawing to city homes in winter. Germans have a passion for outdoor life, and many noblemen become model farmers on a great scale, while countesses may rise before dawn to superintend the servants in the care of milk, and are capable of following the labors required by country life with a trained eye.

The peasants are small landholders, living usually on their farms or in villages adjoining their fields. They are anomalous in this progressive age, but Germans regard peasants with a peculiar interest as embodying the primary German virtues. Peasants pride themselves in doing as their fathers did, wearing the same costume and having the same observances, all of these diverse in different regions. "You can tell by the cut of his coat and the tilt of his nose what corner of Germany a peasant hails from," says Riehl. Artists and authors love to depict this peasant life, and have made it familiar to all the world.

The city people are called *bürger*. The word is derived from Burg, a citadel, preserving the memory of times when towns required the protection of walls and a fortress. Like city people in all Western civilization they are ever ready to follow the fashions. Nevertheless, they maintain a number of old social forms. In some cities practically all homes are in apartment houses, as, for instance, in Berlin. In the ancient free towns, as Hamburg and Bremen, people do not take kindly to the apartment system. Within these homes there is much uniformity of arrangement. In the drawing-room a sofa occupies the place of advantage, and is the seat of honor. Immediately in front of it is a table for the convenience of dispensing a cup of coffee, or a glass of beer or wine. On either side of the table are at least two upholstered chairs. Good oil paintings, fine engravings and busts of favorite monarchs and musicians abound. Of course the piano and other musical instruments are among the necessities.

The "fourth estate" furnish the common laborers and many of the common soldiers. In these days of the social democracy they accept for themselves the designation proletariat, a better word that means "to possess nothing but children." They live in city cellars and garrets, or tiny apartments of houses constructed much on the principle of barracks. The vigilant municipal governments preserve order and cleanliness, so that there is nothing approaching the slum conditions in America. Even these populous homes, tucked behind, beneath and above great houses, are nearly always neat; they have pictures on the walls, snowy drapery and growing plants at the windows, and, in lieu of musical instruments, the people have their heads full of songs, if they have the heart to sing.

Washington's Ruse

When Georgie would not go to bed,
If some one asked him why,
"What is the use?" he gravely said,
"You know I cannot lie."

—*J. B. Tabb, in Child Verse.*

The Skater's Joys

BY ISAAC OGDEN RANKIN

"Water," said the boy, "is for drinking, for washing and for skating." In August he would have told a different story, but now there can be no doubt of his devotion to the last of his three uses, since he spends all his spare time upon the neighboring pond. School is a disagreeable incident, sleep and eating are permissible interruptions, but the real business of life is skating. He has at least the joy of being occasionally able to fully carry out his own ideal, which is to be gliding, racing, flying, with other boys like-minded, over the black surface of the ringing ice.

From the hilltop in the early morning the surface of the pond lies glistening in the sunlight without a speck upon its surface. In the afternoon it shows black with skaters, moving, intermingling figures, more crowded and more rhythmical in motion than the dancing midges over some still pool. And when moonlit night returns it is as if some invisible spirit had gone singing through the streets with the old nursery invitation,

Boys and girls come out to play,
The moon doth shine as bright as day;
Leave your supper and leave your sleep:
Come to your playfellows in the street.

The procession of the skaters, boys and girls and men and women, breathing the sharp cold of the frosty air, converges toward the pond. The moon looks down on gliding dance and play. We hear the ring of steel on ice, the laughter of the merrymakers, punctuated by shrill squeaking notes of fear as the beginners feel the uncertainty of feet which they have always trusted. Those who were never graceful have learned grace. Speed comes to the slow and the timid gain, between the water and the air, something of the directness and buoyancy of fins and wings.

Yet this, after all, is but the commonplace of skating. One must add the joy of exploration and a spice of adventure to make the most of the sport. Sometimes it is upon a lake, where broad spaces stretch before the adventurous explorer. Sometimes he seeks a winding stream, full of sudden turns and wanderings, stretches of smooth ice and roughened surfaces. On and on, through country inaccessible in summer, under highway bridges, over swamps where the brown reeds and sedges stand above the snow, through woods and fields, by the highway of the pickerel and the otter, the lure of the unknown leads, until the narrowing stream forbids progress, or the setting of the sun drives the skater to the road. There, after fixing his location, he first wonders that he has traveled so far in coming such a little distance, and then grumbles at the clumsiness of feet which were agile so long as they were shod with steel.

More fascinating yet are adventures upon wide tidal rivers where ice only forms from bank to bank with the utmost stress of cold. All winter long the sheltered coves and bays are populous with skaters, but there are weeks when the black water in midstream is clear of ice, or burdened with huge cakes and floes that move up and down with the tide. Then comes a bitter night, followed by a stinging, sunlit day. By the second day the fishermen are out with axes, cutting long slits across the current for their nets. By the third, travelers have felt their way across and there is a well-marked track from shore to shore, or along the river's length from town to town. Then, for the only time in the round of the year, the people who live on opposite shores and seldom see each other get a chance of acquaintance.

Then comes the skater's opportunity. Where the eye goes, the skate may follow, reading the history of the frost and making acquaintance with the hills from unaccustomed points of view. Over the rough ice of the frozen floes, continuous near the shore, but further out, frozen like white plums in the black pudding of the new made ice, over smooth surfaces that three days ago were wind-swept water, where no man has been, the skates write the record of his skill and changing mood on virgin surfaces; he comes and goes as his courage suffers him and his wish leads on. Perhaps an ice-boat ventures out, lending a touch of summer, with white sails against the hills.

The settling of the tide cracks the smooth floor beneath his feet with rumbling thunder. The wind sweeps the ice dust from his track and bears him on, or fights against return. There is peril in his track, peril of wide cracks reaching from shore to shore, of open spaces where the moving water, ruffled by the wind and lighted by the sun, gives warning of tide-broken edges all along the bank; but sense of peril and even the remembrance that the river every winter traps and drowns unwary skaters in its treacherous places brings zest to his sport. The joy of swift motion, broad spaces, new fields to be explored and unknown perils avoided, of self-control and mastery of the forces of the earth make the experience memorable in the winter's round of days.

Mothers in Council

A SURPLUS OF ADVICE

The young mother, whose ignorance has been deeply impressed upon her by the possession of her first baby, is usually overwhelmed with advice and suggestions from friends, neighbors and ancestors to the third and fourth generation. Every one knows exactly how to bring up that particular child, and each one takes it for granted that the mother, knowing nothing, will concede everything and obediently do as she is told. The fact that she is never told the same thing twice makes no difference at all. Every one whose second cousin has had a baby knows just how every baby ought to be fed and dressed and disciplined. It must be fed when it cries; it must never be fed when it cries; it must be rocked; it must never be rocked; it must wear shoes and stockings and flannel bands; it must go barefoot and unbanded and grow hardy; it should learn what *must* means when it is two weeks old; it should gently be loved into right behavior and never find out that such a word as *must* exists.

Now, pray, what is a conscientious young mother to do under these trying conditions? She cannot follow all this advice, and when she does not the aunt or grandmother who has not been heeded usually remarks, with a sniff, that she never did see any one "make such work of bringing up a baby."

The other horn of the dilemma is just here. Shall she rigidly disregard everything she is told by everybody but the doctor, and try pure theory in a red-covered hand-book or a ten-cent magazine?

One young mother refuses every suggestion from her own wise mother, who has successfully launched six children in life, unless she can find it verified in *Babyhood*.

"Daughter, dear, I would not let baby sleep in a draught."

"*Babyhood* doesn't say anything about draughts."

That is extreme, but you get the idea. No wonder that girls today are overwhelmed and bewildered by motherhood; they have so much help in the performance of its duties.

A VICTIM.

A CASE OF DISCIPLINE

I was invited to spend a day with my cousin Emily. We had been intimate friends in girlhood, but had not seen each other since her marriage. She now has a little daughter between five and six years old, and as Emily had been passionately fond of children in the old days I confidently expected to see an aggravated case of spoiled child. At first I thought I had found it, but later I changed my mind.

Emily greeted me affectionately, gave me a comfortable chair in her pretty parlor, and then, after placing a magazine within reach, asked me to excuse her for a few minutes.

"Ethel has just spilled a pan full of milk over her," she explained, "and I must attend to her before anything worse happens."

The house was a small one and the doors were open between the rooms, so I could not help hearing what went on. "The poor thing is doubtless shaking in her little shoes," I thought, for I remembered that Emily had once had a temper of her own, but the first thing that came to my ears was a ripple of merriment, and

"See, mamma! there's milk in my shoe."

"Yes, it soaked through everything, didn't it?" I heard Emily answer, pleasantly.

Then came a little note of apprehension. "O, mamma, you ain't going to make me wear my nightie?"

"Yes, dear, I've got to wash your clothes, you know."

"But why can't I wear some other clothes?"

"They are for another day."

The child began to whimper.

"Now run up stairs and jump into bed," said Emily, her tone still pleasant, though a little sorrowful, "for you know we can't have a little girl running about with only a nightie on."

"I don't want to!—I ain't a-going to!" The child was in a passion now, and there followed weeping and wailing and the casting of herself on the floor.

Emily began wiping up the milk, and when she had finished the child had quieted down. "Come, now, Ethel," said her mother, "you know the sooner I can get back and begin washing the things, the sooner you can have them to put on."

Ethel thereupon went, and a few minutes later Emily asked me out to the kitchen while she did the little washing and hung it over the stove.

We were hardly seated in the parlor again, before a pleasant voice was calling, "Mamma! are they dry yet?"

"Not yet, dear."

There was a short pause, and the question was repeated, and this happened again and again, but Emily's answer was always given in the same even tone.

"What has become of that temper of yours?" I laughed at last.

"O, it's there," she laughed back, ruefully, "but for Ethel's sake I make a tremendous effort to keep it down. I don't want her ever to see her mother out of patience."

Finally the clothes were dry. "Only a few minutes more, Ethel," Emily called, as she went to the kitchen to iron the dress a little, and shortly afterward she was on the way up stairs.

"It's been a long, long time, hasn't it, dear?" I heard her ask.

"Yes," laughed the child; "seems 'most like years and years."

"Next time it will be better to mind, even if you don't know why you mustn't, won't it? Because, you see, if you had minded and not touched the pan, you wouldn't have had to go to bed in the daytime, and just think what a lot of work it would have saved your mother, too, if you had only minded."

There was a silence, then, "There, that is the last button, dear," and then I heard a soft little voice, which I knew went with a big hug, saying, "Mamma—I love you."

ELIZABETH ROBBINS.

THE DIFFERENCE BETWEEN MINE AND THINE

Why is not more care given to teaching the common virtue of honesty to children? We deplore the lack of integrity which is painfully evident at present; but we do not always reflect that, like most other faults, it is mainly due to lack of instruction.

Said a middle-aged lady, "I was taught that I was not to touch even a pin that did not belong to me, without permission." Such people do not easily lapse into kleptomania on growing up. The boy who has been told that on no account whatever is he to put his fingers on his neighbor's fruit, that he is to take scrupulous care of a borrowed book, and is to return it promptly and courteously, that he is to scorn such pettiness as keeping his car fare when the conductor overlooks him, that he ought to seek diligently for the owner of lost property instead of at once appropriating it to himself, will probably grow to be a man whose "word is as good as his bond," and whose acts are so trustworthy that no one thinks it necessary to investigate them.

Go into a family where the father regales his children with stories of his boyish feats in robbing melon patches and pear trees, where the mother boasts of having outwitted tradespeople, or of slipping off from a car without paying her fare; where both parents speak of umbrellas, pocket handkerchiefs and magazines in a "to-the-victor-belong-the spoils" tone, laughing at any one so simple as to think that he has a real claim on such articles because he has purchased them for his own use; and you will probably find the children ready to rummage your belongings if opportunity offers, and help themselves to your confectionery. Whether those children will escape the penalty of the law after reaching mature years will depend more on the favor of circumstances than on the strength of their own characters. It will not be due to home training. When they go to boarding school and college their roommates and neighbors will probably find it impossible to keep stationery and stamps, even if they succeed in guarding their money and clothes.

The father who wishes his son to have machine-like accuracy in rowing a boat, firing a pistol, or adding columns of figures, or the mother who desires her daughter to be an adept in piano playing, or even such things as table manners and dancing, does not trust to the chance of inheriting some predispositions for such accomplishments. No, from early days the plans are made, and the drill is carried on which is to insure the desired perfection.

Psychology teachers give instructions for forming the proper habits for subduing anger, but when do we hear of more than the most general admonition to be honest? If children need to be trained to use their hands and their minds in order to cook and sew and whittle, why not take equal pains to train them in a long course for truthfulness and honesty, so that no second thought should be needed to make the fingers recoil and the whole man shrink from touching what belongs to another?

A man who considers himself an expert and respectable man of business went to cast a paternal eye on his son, who, with some mates, was enjoying the experience of camping in the woods near a large town. One of the first things the father did was to go out and help himself to fruit and vegetables from farms near by, and then to show the boys how to cut down a tree for a fire. The boasts were loud as to the cheapness of the camping expedition, but was it not dearly paid for by the loss of a nice sense of honor, of the perception of the great difference between mine and thine?

As a contrast, let me recall the story of Mrs. Emma Willard, in the early days of her famous school at Troy. During the summer some girls from distant places remained at the school and pursued a few studies. While taking a walk in the country under the charge of a teacher, these girls picked some corn from a field, brought home the ears, roasted and ate them. Mrs. Willard found it out, called the girls to her, and explained in no doubtful words how keen was her mortification that her pupils should have thus disgraced her, and begged that no such thing should occur again.

She ascertained the value of the corn, and paid the farmer from whom it had been taken four times the amount, saying to the girls: "This was done when you were under the guidance of a person who represented me, and I am responsible for your actions."

Was not that one of the most valuable lessons that those girls learned during their schooldays?

SCHOOL TEACHER.

We have long known that virtue and knowledge must be cultivated, in order to weed out vice and ignorance; but it is a comparatively new thought that we may plant laughter or tears and reap accordingly. Yet if we may teach a child to be unselfish, not jealous—many other things—why not to be merry?—*Good Housekeeping*.

Closet and Altar

Let not your heart be troubled: believe in God, believe also in me.

Let nothing disturb thee,
Nothing affright thee;
All things are passing;
God never changeth;
Patient endurance
Attaineth to all things;
Who God possesseth
In nothing is wanting;
Alone God sufficeth.

—*Book-mark of Santa Teresa.*

Whether a man be rich or poor, if he have a good heart toward the Lord, he shall at all times rejoice with a cheerful countenance.—*Jesus, Son of Sirach.*

A dull or moping spirit willfully cherished would be as contrary to the spirit of the gospel as it is to our natural inclinations. Christ has done all for us, if we be his true followers—has relieved us of the load of guilt, of corrupt inclinations, of carking care. If the great Burden-bearer bore these burdens for us, why are we to bear them ourselves? Why, if I can only realize these great things—why should not a well of joy and thankfulness spring up within me, which shall make the heart ever merry and the countenance ever shining, and the mind accessible to all possible enjoyments which are pure?—*Edward M. Goulburn.*

There is no witness so immediately effective with a discouraged and discontented world as Christian cheerfulness.

In truth, the message of God's love and man's redemption, of conquest of life and of immortal life, is so glorious that he who believes it cannot but think of the message more than of himself, and to lose himself is joy. In the pleasure of what he tells his own pain is forgotten, and far beyond the trouble of men he sees the eternal rapture they shall have in likeness to God. Rejoicing himself, he makes others rejoice.—*Stopford A. Brooke.*

Cheerfulness or joyousness is the heaven under which everything but poison thrives. —*Richter.*

Soul of our souls, with boundless cheer,
Forever near,
Our being's breath and atmosphere,
The world is bleak
Only when shelter in drear self we seek,
The joy of life is, man to Thee may speak!

—*Lucy Larcom.*

O Thou that bringest cheer amid the trials of our mortal life, so turn our hearts from fear to praise that we may live for thee without any lingering trace of dread or gloom. Let not our hearts be troubled by losses, sorrows or perplexities of this passing world, but may we accept all the disposings of thy will with quiet hearts and cheerful countenances, speaking only kindly and courageous words, and thinking only pure and joyful thoughts. Incline our hearts rather to gratitude than complaint, and our lips to songs of praise. And may the happiness of thy presence rid us at once of selfishness and gloom. For the sake of Jesus Christ our Lord, who gladly gave himself for our redemption. Amen.

The Man Who Knows Wild Animals

Great gatherings of children attended eagerly all the lectures which Ernest Seton-Thompson has been giving in Boston. Not that all his audience were young in years, or small in stature, but big and little they all brought the child's heart, the child's love of adventure and a story and most of all fondness for animals. And Mr. Seton-Thompson is as fascinating as his books.

In person he looks like a man who has lived much out of doors and shaken himself free of restraints and conventionalities. Yet he is perfectly at home on the platform and speaks with ease and a natural straightforwardness and simplicity good to hear. Tall, gaunt, large-framed, with a shock of jet-black hair and a complexion as dark as a Spaniard, one understands after seeing him why his printed portraits look so black. He is a born story-teller and carries his audience along with him in breathless interest, oblivious of time. Now it is a laughable story of how a cat held off a bear to protect her family of kittens, then it is the pathetic story of Lobo, the Wolf, which reduced others besides the little ones to tears.

His stereopticon pictures—some of them from photographs, others from his own drawings—add much to the effectiveness of his talk and delight the children. He shows bears, foxes, coyotes, rabbits, prairie dogs, deer and elk, and the queer tracks wild animals make in the snow. But the most unique feature is the lecturer's imitation of animal cries and calls to their little ones. They are quite indescribable, and give one an eerie sensation of wildness and remoteness from civilization.

Mr. Seton-Thompson's first Boston lecture, in Steinert Hall, for the benefit of the Animal Rescue League was so overcrowded that many turned away disappointed; so he repeated it as a special treat to children on St. Valentine's Day in Tremont Temple. How well they enjoyed it many a giggle and delighted exclamation testified. Grown people carried away an impression of the lecturer's strong sympathy for animals. He looks forward to the day, which has even now begun, when hunters shall go out into the wilderness with cameras, instead of guns, in their hands. A. L. B.

Accumulating Literary Treasures

If your library is slow in growing, and the dollars for new books come but rarely, perhaps you will like to try one girl's method of adding to it page by page instead of volume by volume. Thus in her copy of Riley she has inserted many other of his verses, cut from the newspapers; in the front of Stevenson's Virginibus is his last prayer, and, turning the pages, one finds some of his poems folded here and there in the essays. Slipped in the little case containing Richard Jeffries's Pageant of Summer is a brief but loving and sympathetic sketch of his life, and so on through the list. As she can afford to buy complete works she can throw aside these magazine waifs—but until that time comes she holds all that she does possess ready to her hand.—*Forward.*

Vitality

Many children while *appearing* strong and rugged really have little vitality. Other things being equal the child with the most vitality is bound to have less sickness, and what sickness there is will be of a mild character. Mellin's Food gives vitality; it nourishes every part of the body and furnishes material for proper growth and development and this results in vitality and vigor.

Mellin's Food

children are strong and rugged, they have a large amount of vitality and are in a condition to, and do, resist disease better than those fed on starchy and improper foods. Mothers should remember this when selecting a food for their baby.

I have a son 17 months old who has taken Mellin's Food since he was 10 weeks old. He is in perfect health and has been so through the summer, although there has been much sickness and many deaths among babies in our city. I feel confident that we owe to Mellin's Food our baby's fine condition. We have recommended Mellin's Food to many mothers. Mrs. C. F. Sawtelle, 256 Winthrop Ave., New Haven, Conn.

Send us a postal for a *free* sample of Mellin's Food.

Mellin's Food Company
Boston, Mass.

The Woman in Red

is the emblem of the perfect silver polish and is found on the label of every box of

Look for it when buying. Its merits—not found in others—have made it famous around the world. The statement of some dealers that others are "just the same," or "just as good," *is false. It's unlike all others.*

All good grocers sell it.
Box, postpaid, 15 cts. in stamps.
The Electro Silicon Co., 30 Cliff Street, New York.

ONE HUNDRED

copies of a letter, piece of music, drawing, or any writing can be made on a **Lawton Simplex Printer.** No washing. No wetting of paper. Send for circulars and samples of work. Agents wanted.

LAWTON & CO., 20 Vesey St., New York. 59 Dearborn Street, Chicago.

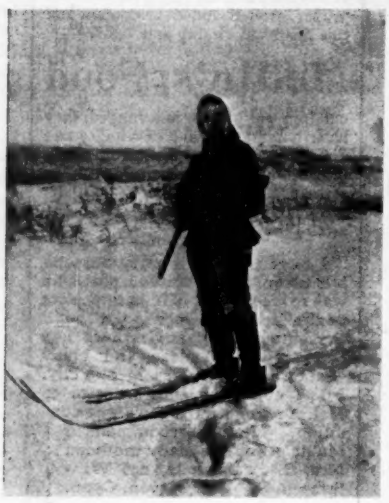
Shopping by Experienced Buyer.

Mail orders or with patrons. I can save you money, time and worry. Trousseaux and outfits a specialty. Advice on what to wear. Address **HARRIET DAVIS,** Standard Fashion Co.'s Building, 12-14 Winter Street, Boston.

Extra-Cent-a-Day-Band
For Missions. Envelopes Free.
Address S. F. WILKINS, Auburndale, Mass.

The Conversation Corner

THE last letter from our medical missionary in the far North was printed on Forefathers' Day, and now we have another for Washington's Birthday—both appropriate for Dr. Grenfell of the good old English stock, from which the Massachusetts Pilgrims as well as the Virginia Washingtons came. But the holiday games the doctor introduced



in Newfoundland are apparently more like the Virginia traditions than like those of Plymouth Colony!

Dear Mr. Martin: . . . We have had a delightful Christmas. I had a lot of games for the children—and all are children here, practically. We had a huge Christmas tree, with ninety-three children, besides adults. No one had ever seen one before. On the sheet which concealed it a series of lantern pictures was first thrown. They took my story about Father Christmas and his preference for arctic regions too literally, so that when the sheet suddenly fell and disclosed him in full dress on the top of a ladder, in the brilliantly illuminated tree, there was almost a panic.

I had also two days' games for men on the ice, having like Obadiah to feed nearly fifty in our club-house during the time. We had a scramble for sweets on the ice and a greased pole stuck up in it. One out of the hundred men got up, and he climbed it twice, whirled around on the top and came down head first, so carrying off both first and second prizes. The obstacle races caused great fun. The best was a large seal net doubled again and again and pegged down on the ice, and under this the runners had to crawl. A lot of the boys got meshed in it! Then they crawled through barrels. One stout man, on reaching the obstacles, found all the barrels occupied except a lime barrel, which was just too small for him. But he got his head through, and, getting on his legs, went on until his wooden racing suit fell to pieces. Later a hundred men shot at a wooden deer mounted on a komatik and by a fish line attached to each end made to gallop to and fro between two flags, each competitor having a shot at the target (pasted over his heart), at a distance of seventy-five yards. Considering the heterogeneous collection of antiquated guns, the shooting was good!

I travel much on *ski*, finding them much better than raquettes. I had a very kind letter from Dr. Nansen about their use, and I practiced them somewhat in Switzerland the last two winters. My dress of tanned deerskin is very light and wind-proof. The boots are of sealskin, and I can carry my rifle in my hand. You see by the marks in the picture that one cannot turn easily on the soft snow with ski. I am just off now for a long drive with the dogs. Just before Christmas I was called to drive sixteen miles to Ha Ha Bay, near Cape Norman, to see a man who was in agony with inflammation spreading up his right arm, which I was able to save—a dear old man, too, almost eighty years old.

I send you a picture of the mail steamer from St. John's, which brought your letter and the file of *Congregationalists*. The wind had veered off shore and cleared out the floe ice, so that she was able to charge into the frozen harbor. At three in the morning, Dec. 18, I was hauled out of bed to hear, "The steamer has come!" You see it landing my flour and molasses on the edge of the ice. That is my team at the left, with the man hauling in a dog trace. All our work seems to be prospering. God has blessed us. So Mr. Moody nas gone home! Good Bye. The Lord keep you all. WILFRED GRENFELL.

What a graphic glimpse of the homely yet romantic life of the "liveyers" on that dreary shore and of their devoted missionary! The place, you know, is at the extreme northern point of Newfoundland, separated from "the Labrador" by the Straits of Belle Isle, so that he cannot hear (in winter) from our boy Tommy in the shore hospital, although not many miles away. With Sunday services, a day school, night school for men, lantern lectures, holiday games, a men's debating club, in which those hunters and fishermen discuss practical questions, and the doctor's constant traveling along the coast, by dog-team or on his ski, what varied help and blessing he must bring to the humble homes of that isolated people. (I note that he uses *ski*—pronounced *skee*—in the plural, which agrees with Dr. Nansen's usage, although in this country we usually say *skees*.)

These pictures and notes of winter life and traveling in Northeastern America remind me of a letter I have in my drawer, which was written by a traveler in our arctic possessions in the far Northwest, say one or two hundred miles above the Arctic Circle in Alaska. It was written to his little boy in New England,-and I know it will interest you.

. . . I am living now in a cabin built of logs, but all winter I lived in a tent. We used to have a rope running through the top of the tent and hang it up to the trees. We would scrape the snow away from under the tent and go out and cut hemlock boughs, and make a soft bed of them, and put some all around for a floor, and then bring in our stove and dishes and bedclothes. Then we had to go out on the river and cut some ice and melt, for the water was all frozen up in the river. Whenever we go anywhere here we have to carry our tent, stove, bedclothes and dishes on a sledge. Sometimes the men pull it themselves, and sometimes the dogs do. We have got fourteen dogs, named Blackie, Willie, Daddy, Sport, Rags, Si, Kobuc, Allenkakat, Beaver, Lion, Bruno, Jennie, Tony and Barney. With four dogs on a sled, two persons can get right on and ride fast, and if they go slow, four dogs will draw four or five or six persons. Sometimes we see ten or twelve dogs on one sled, fastened one in front of another, in single file, the driver between them and the sled with a "gee-pole." Three of our dogs, Kobuc, Allenkakat and Beaver, are puppies, and I wish you could see them play with each other.

There are some funny birds up here called ptarmigans. In the summer they are brown or gray, but just as soon as the snow comes they turn white and look just like big lumps of snow. We did not see any moose or wolves or foxes this winter, but we saw their tracks in the snow where they had walked around. There are lots of birds and birds' nests up here. I will tell you about them some time.

We would like to see those other letters! And now one of the Old Folks from New Hampshire, who is visiting me, tells me that sixty years ago, when the stage came through his town, one winter day, on the way from Worcester to Brattleboro, the driver reported the snow so deep in Paxton, as they came through, that a man was poking about with a long pole to find the schoolhouse! Do the O. F.'s in Paxton remember that time?

Another O. F. writes about a poem said to have been written by Bryant about 1876 on Washington, which his boy wishes to speak today! All I can find is a fugitive piece written in 1878 for "The 22d of February," beginning

> Pale is the February sky,
> And brief the mid-day's sunny hours,
> The wind-swept forest seems to sigh
> For the sweet time of leaves and flowers.

See Godwin's full edition of Bryant's works.

Mr. Martin

The Messiah's Healing Ministry*

By Rev. A. H. Dunning

There are in our country scores of lakes about the size of the one in Galilee. Think of one of them with villages on its shores and boats plying from one to another, the entire sheet of water, about nine by fourteen miles, plainly in view. Then imagine the lake of Galilee, nestled among hills, in shape like a guitar, with Capernaum on the shore of its broad northern end, sheltered under the rugged hills of the Zebulun range. Make for yourself these three mental pictures:

1. *Jesus at public worship.* It is a warm April Sabbath. The lake is alive with boats of traffickers and fishermen, and caravans are moving along the Via Maris, the Way of the Sea, connecting Damascus with Jerusalem, the Mediterranean Sea and Egypt. For the Roman rulers did not observe the Sabbath, nor Syrians nor the other nationalities represented there; and in this "Galilee of the Gentiles" perhaps the Jews were in a minority. But Jesus and his friends went to the synagogue. This was always his custom. The fact that many disregarded the Sabbath did not change his habits. He came into the world to influence others to obey his Father and theirs, not to be led away by them from his Father. And so he taught his disciples to do.

Jesus was a teacher, and of course he taught in the synagogue when he had opportunity. For this, too, he was training his disciples. The Scriptures were his text-book, and our lesson last Sunday gave an illustration of the truth he taught and the way he taught it in the synagogue at Nazareth. He was giving a similar lesson in Capernaum, perhaps telling them the same things, that he was anointed by God to give sight to the blind and liberty to the bruised, to proclaim good news to the poor. That is still the substance of our teaching as his disciples. He spoke as though he knew in his own heart and experience, not as though he had merely learned lessons from the Jewish scribes; and so his teaching was to his hearers both new and impressive. What we have learned directly from God by communion with him is always fresh and often powerful.

But a man in the audience suddenly broke out with cries, opposing Jesus. He called him by name, acknowledged him as the Holy One of God, but asked if he was going to destroy them. I have more than once witnessed such an interruption in a public religious service. Among the Negroes in the South I have seen persons seized with paroxysms while shouting. I do not know what peculiar disease afflicted this man in Capernaum. The people thought he had a demon in his body, and Jesus treated him as though he had. Whether the same symptoms would be described by intelligent people now in the same way, I cannot certainly affirm, but I think not. At any rate, Jesus spoke with calm, stern voice of authority, commanding the man to be silent; and the man fell on the floor in convulsions in the midst of the company. Then, awed and quieted by the presence and words of Jesus, he recovered himself and stood up unharmed and in his right mind. The people declared that that was indeed a new teaching. The Rabbi from Nazareth had not only spoken to them with convincing power, but he had even made a demonized man listen and had brought him to his senses. The fame of the wonderful Teacher spread from town to town.

Jesus worshiped in the church and taught there, and his teaching commanded attention because it was out of his own personal knowledge and proved itself to be of God.

2. *Jesus as a guest.* From the synagogue he went with some of his disciples to the home of one of them, Simon Peter. Malarial fevers are common along the shores of the lake, and no doubt always have been. The people in that country get used to them and appear to have little sympathy with those afflicted with the disease. I have seen a poor fellow sitting by the roadside shaking with ague, while the passers-by paid him no attention. When I asked some of the natives what was the matter with him, they said with indifference, "O, he has the great fever."

Simon's mother-in-law had such a fever when Jesus came home with him from church. The family told him of it. He came and stood over the sick woman. He took her hand in kindly sympathy. To the minds of those who saw and heard, he spoke to the fever with the same calm, stern voice of authority that he had used to the demon; and the fever left the woman as the demon had left the man. She rose restored and ministered to her guests in household duties.

I do not think that, if the scene had occurred among intelligent people at the present day, the way of getting rid of the fever would be described in just the same language. But the truth would be as positively affirmed that the presence of Jesus in the home brings health and peace and the spirit of ministering kindness to its inmates.

3. *Jesus as a citizen.* The stories of what he had done spread rapidly through the town; and when the Sabbath Day's rest was over for the Jews and the day's work was ended for the Gentiles, the townspeople gathered with their sick at the door of Peter's house, and Jesus apparently did not ask who were Jews and who were Gentiles. He put his hands on every sick one who came or was brought to him and healed them all. He was the minister of life and health to all who sought him, and he looked on all as having claims on him, for he was the Son of Man.

If any one should ask me whether disciples of Jesus could thus heal the sick now, I should answer, "By their fruits ye shall know them." When my own friends are sick I seek for them a physician who has studied the human body and mind, and has sought to know all the means and remedies for sickness which God has given to men. But I believe these remedies are most potent when administered and received by those who believe in Jesus Christ and in his power to heal. I believe that the mind at peace with God makes the best use of all his gifts in restoring health to the body. I believe that sins and anxieties often cause disease, and that the forgiveness of sins realized and the removal of anxieties make medicines more effective. A mother has just come to me to ask me to recommend a Christian physician for her son. She believes that in this case the physician's faith will be as valuable as his knowledge of medicine, and she has good reason for her belief.

But the abiding lesson to be impressed from this record of the Sabbath of Jesus in Capernaum is the value of his Spirit and presence in the church, in the home and in the community. Healing and health go with him wherever he is welcomed, and he gives to his disciples power like his own.

* The Sunday School Lesson for March 4. Text, Mark 1: 21-34, and parallel passages. International Lesson, Jesus Healing in Capernaum.

The Church Prayer Meeting

Topic, Feb. 25-March 3. Christ's Teaching About Personal Responsibility. Matt. 10: 27-37; Luke 19: 12-28; John 21: 20-22.

Responsibility unavoidable. Must be admitted. Must control life.

[For prayer meeting editorial see page 260.]

We are sometimes made aware of a kindness long passed and realize that there have been times when our friends' thoughts of us were of so pure and lofty a character that they passed over us like the winds of heaven unnoticed; when they treated us not as what we were, but as what we aspired to be.—*H. D. Thoreau.*

About the Ecumenical

Two Congregational women missionaries have contributed the two largest and, in some respects, the finest exhibits for the Ecumenical Conference Museum. They are Miss Shattuck of Oorfa, Turkey, and Miss Howe of Kobe, Japan, the latter sending a splendid educational exhibit. Carnegie Hall will hardly be large enough for the delegates, and there is some discussion of another hall if the general public is to see and hear much of the conference. All of the side rooms in the Carnegie building are needed for sectional conferences and other purposes. So the missionary exhibit is to be made in the parish house of the Episcopal Church of Zion and St. Timothy. This is a large structure with three stories available and admirably adapted for an exhibition. It is in Fifty-sixth Street, only a short distance from Carnegie Hall.

The exhibit committee has had a good deal of difficulty about getting the foreign goods in. Several weeks were consumed in incorporating a Christian Missions Museum and Library, only to find that it was unnecessary, for the present at least. At the eleventh hour Mr. Langenbacker, a Y. M. C. A. worker who is connected with a large importing house, heard of the trouble and came to help. Government officers have extended every possible courtesy, but a great deal of the difficulty might have been saved had work been begun a year earlier and more accurate shipping directions given to missionaries. About 150 of the latter responded to the request of the committee and sent articles.

The aim of the exhibit is thus set forth: "To convey through the eye some conceptions of the work of foreign missions at home, together with their indirect fruitage; of the workers on the foreign field, their converts and coadjutors; of their environment, work, problems and successes." The statement is also made that "at the conclusion of the conference the exhibit is to be transferred intact to suitable rooms and maintained thereafter, to constitute an interdenominational library and museum, open to all interested in missions." Parts of the exhibit have been sought for by different institutions, but it is now settled that it is to be permanently housed in some of the new rooms of the Museum of Natural History, on the upper West Side.

Dr. Creegan is chairman of the Congregational committee on local entertainment. He reports that Brooklyn is coming forward splendidly, and that steps have been taken to see what Manhattan families will assist. He says enough has now been accomplished to make it safe to say that Congregational delegates from abroad and all missionaries can be provided for. The plan is for different families to entertain delegates and missionaries representing their own denomination. Invitations tendering free entertainment have just been forwarded to all foreign delegates.

The executive committee of the conference has just sent a request to 1,500 pastors in and around New York, asking that sermons be preached on the morning of the last Sunday of this month and followed up in the week night prayer meeting. Several hundred pastors have responded favorably. A later date will be set in a similar request to be made of pastors generally throughout the country. Beside this method by which churches may help the conference members of the committee mention two. One is to arrange a week-day meeting, to be attended by ministers, laymen and laywomen of all religious bodies. Give up the forenoon to prayer and meditation, in the afternoon have short addresses, with suggestions fitted to the local application of the conference and its lessons, and in the evening hold a mass meeting, with addresses. The other suggestion is that churches name delegates to attend the conference.

XUM

LITERATURE

BOOK REVIEWS

THE UNITED KINGDOM

The two volumes of this excellent work illustrate the vigor of many English minds in advanced years. The author, Prof. Goldwin Smith, speaks of the work as "performed by the hand of extreme old age." But there is no indication of any lapse of intellectual grasp or force. It claims to be a "clear, connected and succinct view of the political history of the United Kingdom as it appears in the light of recent research and discussion." Certainly this claim is warranted. The work is clear and connected and remarkably succinct, although some topics are discussed at length. It deserves praise apart from the inherent interest of its theme. Different episodes and individuals are treated with picturesqueness and vitality. Personal feeling is apparent, yet not often, if ever, can the author be reproached fairly with partiality. Exception will be taken, if at all, to his treatment of such subjects as Bloody Mary's character, the attitude of America toward Great Britain during and after our wars with her, the Reform Bill, etc.

We have been struck by the criticism of the theory that the Norman conquest was a blessing in disguise. Dr. Smith shows that much can be said on the other side. He brings out clearly the fact that local self-government is an ancient possession of the Englishman, that as far back as the eleventh century it was well established and successful. He controverts the generally accepted belief that the ancient hostility to the Jews in England was groundless, showing that, however unhandsomely they may have been treated, they often were a highly undesirable element of the population. He points out clearly the different checks which have existed upon the English monarchy, preventing it from being absolute, *e. g.*: the control of Parliament over taxation, its legislative authority, the security given to personal liberty by *habeas corpus*, the liability of royal officers to suit or impeachment and jury trial. In connection with the history of the state church he says frankly, "It must be owned, if apostolic succession is essential to the spiritual life, the spiritual life of the English church and nation here hung by a slender thread" [I. 376]. In reference to the enforcement of the act of supremacy in Elizabeth's time and the necessity of creating a new episcopate, he makes the impression too strongly that Elizabeth, on the whole, favored the Protestants.

In regard to King Charles the First, he goes so far as to say that "Anglicanism may fairly regard him as its martyr and dedicate churches to his name." But this utterance, in connection with a subsequent statement about Charles, that "no faith could be placed in his pledges and concessions, however solemn," provokes wonder what the author's theory of saintship may be. He does justice, we are glad to see, to the fact that many Puritans, instead of being crop-eared and sour-visaged fanatics, were accomplished gentlemen, examples of the graces of the Renaissance and of classical culture, and serene and cheerful in demeanor, and that because of, and not in spite of, their Puritanism." His description of political nonconformity in England for the last 300 years is worth quoting. He speaks of it as

having its seat chiefly in the middle or lower middle classes; sober hued, staid and comparatively unaspiring; lacking culture, since it was excluded from the universities; lacking social refinement, since it was out of the pale of high society; uncongenial, therefore, to apostles of sweetness and light, yet keeping the tradition of a solid morality, as we still acknowledge, in speaking of the nonconformist conscience; not rebellious or revolutionary, but struggling from age to age by purely constitutional effort for the removal of its disabilities, and as an oppressed body fighting always on the side of freedom. Its annals are not poetic or picturesque, but England might have been an Anglicized Spain, less the Inquisition, if the nonconformists had not been there [II. 17]

Certainly he goes too far in the assertion that after the Revolution the victorious party in America expelled the Tories, and that Congress rejected, or evaded by an ironical reference to the states, their claims for indemnity. It is true that many Tories abandoned this country, but by choice. If they were uncomfortable, it was the effect of circumstances, and not because an effort was made to expel them, and a large number remained. Moreover, the absurdity of claims for indemnity is so obvious that we are surprised at Professor Smith's language in regard to it. Would he expect the Boers, in case of their victory over the British in the present war, to pay an indemnity to Englishmen who have remained in the Transvaal during the war and sympathized and co-operated with the British so far as possible? Professor Smith's style has one frequent blemish. He passes from the past to the present tense unpleasantly and sometimes confusingly. A graver fault is his neglect to furnish any adequate account of Queen Victoria's reign. For example, we have observed no allusion to the Crimean War. [Macmillan Co. $4 00.]

THE SPIRIT AND THE INCARNATION

Rev. W. L. Walker, the author, has set forth the course of thought which brought him back to the evangelical faith after he had lost belief for a time in its teachings of Christianity. The special theory advocated is that the work of the Spirit culminated in the incarnation, and again proceeded therefrom in greater fullness, including the actual presence and power of the living Christ, and that the incarnation was the result of a process embracing the entire divine working in nature and grace. This conception, he holds, does justice to both the divine and the human in Christ and reveals God as becoming truly incarnate in him. The gift of the Holy Spirit to men is the distinguishing feature of Christianity. A thorough study is offered of what the Spirit is and what its work is through Christ. This occupies a whole division of the volume. Another is devoted to the person of Christ and the incarnation, the latter being explained as the result of a process of self revelation in the world, this theory preserving the truth in others but escaping their difficulty, bringing out the real headship of Christ and being in harmony with the idea of God as a perfect being.

In and through the Spirit God and Christ are with us and aggressive within us. The thought that Christ still lives in full activity affecting our lives through the Spirit is emphasized, and the success which evangelicalism has had the author believes due to its insistence upon this truth. Some other forms of Christianity have appealed more to the intellect, and sometimes evangelical faith has been characterized by weaknesses and faults, but its essential principle, its fidelity to the living Christ acting in human life through the Holy Spirit, has insured its vitality and its acceptance. The practical bearings of the subject receive attention in the closing chapters. The book is profound and an example of careful and somewhat liberal scholarship. [Charles Scribner's Sons. Imported. $3.50.]

THE THEOLOGY OF MODERN LITERATURE

Dr. S. L. Wilson, in the volume bearing this title, makes a strong plea against the tendency to infidelity and low moral views of life in many modern writers, and does not find a very satisfactory quality of faith in any author named. He makes special studies of Emerson, Carlyle, Browning, George Eliot, George Macdonald, the Scotch School, represented by Ian Maclaren and Barrie, Mrs. Humphry Ward, Thomas Hardy and George Meredith. These he discusses thoughtfully, but we are not convinced in all cases by his reasoning. With his scathing condemnation of Hardy's grossness we are heartily in accord, but the theological limpness of Macdonald does not weaken as much as the author implies the spiritual helpfulness of his real righteousness. Dr. Wilson is suggestive rather than conclusive in many of his criticisms, although in general the evangelical and well informed reader will take his side. But the criticisms of minor writers so far as any evidence offers often are based on too scanty citation and need qualification.

Nevertheless, he has done a wholesome work in calling attention to the superficial character of the religious thinking, and to the mischievous tendencies of the more or less direct religious teaching, of many popular authors of our time. The decadent note which so many sound, and which seems to indicate their sympathies, fully deserves the caustic contempt with which he treats it. But in other authors unmentioned he might find much to cheer him. His survey of literature as here outlined is too narrow. There is a considerable body of Christian literature of sufficiently good quality to deserve recognition, and both noble and popular. The field is wide, but no one can be said to deal with it quite thoroughly unless he has made himself more familiar with it as a whole than Dr. Wilson has so far as this volume indicates. [Charles Scribner's Sons. Imported. $3 00]

RELIGIOUS

Mr. Frank Crane has written *The Religion of Tomorrow* [H. S. Stone & Co. $1.50] to prove that religion is the personal influence of God. This definition is not satisfying, but he puts more meaning into it than might be expected. The object and scope of the divine influence, he urges, is to change mankind from sinfulness into a condition called the kingdom of heaven, the change being wrought by the presence of the immanent God acting upon our character. Special emphasis is put upon the resurrection. It is the Christ who died and rose again who is the central figure of Christian theology. Grace is God's influence, faith our reception of it, the gospel the news of it, righteousness the consequence of it. The cross is the great sign and vehicle of the personal influence of God upon man. Christianity is based upon a personality, not upon a dogma. Personal influence alone can save the world, and the recognition of these truths will characterize fundamentally the religion of tomorrow. In some respects the author's theories are unsatisfactory, especially as to the atonement, but his views are inadequate rather than false, and his book is a reverent, thoughtful study and usefully suggestive.

Two useful little volumes are published by the Student Volunteer Movement for Foreign Missions. One is Rev. Otis Cary's volume, *Japan and Its Regeneration* [50 cents]. It belongs to a series of text-books for mission study and is a compact, comprehensive and excellent summary of what it is most necessary to disseminate in the way of information about the country.——The other is *Modern Apostles of Missionary Byways* [40 cents], by Dr. A. C. Thompson, Rev. H. P. Beach, Miss A. B. Child and others. They describe Hans Egede, Captain Allen Gardiner, Titus Coan, James Gilmour, Eliza Agnew and Hon. Ion Keith Falconer, who did missionary service in Greenland, Patagonia, Hawaii, Mongolia, Ceylon and Arabia. They are portrayed in short, graphic sketches, well adapted to their purpose. Each volume has a good bibliography.

The Love of God, by Rev. Dr. J. H. Bradley, and *The Prodigal's Prayer* [F. H. Revell Co. Each, 30 cents], by Rev. C. H. Scholey, are two earnest, practical little religious treatises well adapted for the devotional hour.——Dr. J. B. Hogan is the author of a useful volume of *Daily Thoughts for Priests* [Marlier Callahan & Co. $1.00], a devotional volume, intended, of course, for Roman Catholic readers primarily, but by no means without spiritual and practical value for believers of every name. There is little, if any, sectarianism in it, and it is a simple, earnest work containing many short chapters adapted to deepen spirit-

ual earnestness and promote useful Christian service.——The sixteenth volume of *The Converted Catholic* [James A. O'Connor. $1.00] contains the numbers for 1899 handsomely printed and containing some illustrations. The publication bears the marks of prosperity and usefulness.

The January *American Journal of Theology* has come to hand late. The opening article, by Dr. C. A. Briggs, is about the New Testament doctrine of the church. Professor Briggs holds that this cannot be limited to the use of the word *ecclesia*, that ten different terms may be regarded as synonymous in representing the doctrine, and that the true theory of the church must grow out of the effort to use them all, harmonizing them symmetrically. Rev. John MacPherson answers negatively the question whether there was a second imprisonment of Paul in Rome, claiming that the pastoral epistles may be explained in harmony with his view. Prof. C. P. Henderson's subject is A Half Century After Thomas Chalmers, showing how many of Chalmer's anticipations have been fulfilled. Dr. J. A. Bewer presents a critical study of the New Testament Canon in the Syrian Church, there is a valuable paper on the Hastings Bible Dictionary, and the usual critical, historical and theological departments are admirably filled.

BIOGRAPHICAL

It goes without saying that an autobiography by the eminent pastor of the City Temple in London is unique, not only in the history recorded, but in its method. It contains reminiscences of a long and exceptionally active and noted life, related with a frankness characteristic of the writer, and certainly impressive and of exceeding interest. Yet some day a different sort of a biography probably will describe Dr. Parker's career more fully and symmetrically, and illustrate some aspects of his character and life as no one can in his own case. The volume has three divisions. A personal and pastoral part, a literary and controversial, and a third termed an album. In the first are the author's recollections of his home life, education, pastorates, wedded life and relations, to some extent, with philanthropy and theology. One chapter is devoted to the late Mrs. Parker.

Dr. Parker has been a somewhat voluminous author, his best known books probably being his Ad Clerum, The Paraclete, The Inner Life of Christ and The People's Bible. His comments on authors, publishers, critics and kindred themes are full of interest and suggestion. In fact, throughout the whole book there is almost as much in discussion of topics which occur as he writes as there is of personal history. In the album Mr. Gladstone, Henry Ward Beecher, Dr. Binney, Dr. Dale, Professor Huxley and others are described in fresh and forcible language, and seem very real. Dr. Parker's remarkable vitality and individuality pervade every page, and, although it is not such a biography as the world will expect of its subject, it is more truly a revelation of his nature and character than an account of him by another possibly could be. Ministers may learn much from it. [T Y. Crowell & Co. $2.00]

Rev. Dr. William F. Moulton was one of the most distinguished English Wesleyan Methodists during the last two-thirds of the present century. Gifted beyond most men with the taste and the ability for study, he became one of the most conspicuous and honored scholars of his time. He was concerned more with education than with actual preaching, although he was eminent as a preacher. But his life work was chiefly in connection with Richmond College and with the famous Lys School. Of the last he was the head for many years. He became president of the Wesleyan Conference, *i. e.*, during his term of office the official head of the Wesleyan Methodists in England, and also was a conspicuous and honored member of the English Committee of Revision of the New Testament. In this important work he won the admiration and the warm friendship of his colleagues and of many leaders of the Established Church. But he always was a stanch Methodist and had little sympathy for schemes looking toward organic ecclesiastical unity, while no one was more eager or hopeful than he in work aimed to promote Christian co-operation. He was as modest as he was able and even brilliant. As a schoolmaster, he was not only beloved by all but was one of the most inspiring of men, and his influence over his pupils continued through their lives. Although not well known by Americans, at any rate, outside of the Methodist body, Dr. Moulton abundantly deserved to be regarded by Christians everywhere as one of their noblest examples. This interesting account of him [E. P. Dutton & Co. $2.50], by W. F. Moulton and J. H. Moulton, is worthy of a wide reading.

Forty Years in the Church of Christ [F. H. Revell Co. $2 50] is the autobiography of Rev. Dr. Charles Chiniquy, the famous evangelist, a convert from Romanism and widely known. Principal D. H. MacVicar has furnished an introductory sketch. The author was a Canadian and was brought up in the Romish Church, but, convinced of the untenableness of many of its claims, the corrupt condition of its priesthood and its worldly ambition and domineering, cruel spirit, he became a Presbyterian. Thenceforth his career was one of constant suffering and peril until his later years, although not without warm sympathy, abundant friendship, large usefulness and the consciousness of an honorable fame. Repeatedly his life was sought by emissaries of the Romish Church and in every way hindrances were offered to his success, but his cheery, devout, energetic spirit triumphed over all obstacles and he became a great power for good. The story of his career is told here simply and pleasantly, but at great length and with too much detail. Yet it is readable and impressive, and affords a clear picture of the condition of the Roman Church in the early part of the century, the difficulties which had to be overcome by such a young man as he in turning to Protestantism, and the efficiency of an earnest Christian, not specially endowed above others, but enthusiastically doing his best with the powers and the opportunities afforded him. The many who have known or listened to Father Chiniquy will be interested in this graphic narrative from his own pen.

POETICAL

Mr. Swinburne's new tragedy, *Rosamond, Queen of the Lombards* [Dodd, Mead & Co. $1.50], is not a great poem, but exhibits something of the author's dramatic power and skill in expression. The *motif* is the hatred of the queen for her husband, who has slain her father and, in accordance with an old custom, has used his skull as a drinking vessel. The plot is improbable, and on the whole the tragedy will not add much to its author's reputation.

The sentiment of *The Deserted Farm House and Other Poems* [Andover Press. $1.00], by Varnum Lincoln, is elevated and often distinctly Christian, and the versification generally is excellent. There are a number of illustrations.——The author of the modest little collection of poems called *Fragments of Verse*, Rev. M. O. Patton, evidently is keenly sensitive to nature and possesses the power of uttering his impressions gracefully and sometimes with special freshness and force. The natural world also suggests to him the supernatural, so that his poetry often lifts the heart above this world, although there is no lack of naturalness in his lines.

Child Verse [Small, Maynard & Co. $1.00] is by Father Tabb and it contains a number of his contributions to various publications, and some other short poems, mostly in single stanzas, in which all sorts of conceits are pithily presented in rhyme. It represents Father Tabb in his moods of relaxation.——In *Echoes of Greek Idyls* [Houghton, Mifflin & Co. $ 125] Mr. Lloyd Mifflin has rendered into English selections from Bion, Moschus and Bacchylides, poets not familiarly known to the English reader, but able to clothe vigorous conceptions in subtle strains if Mr. Mifflin's reproductions are as successful as they seem to be. Greek scholars will take special interest in it.

MISCELLANEOUS

Whether *The Golden Horseshoe* [Macmillan Co. $1 50], edited by Stephen Bonsal, really is a compilation from the correspondence of two American army officers, as it purports to be, or the author merely has adopted that form for his book, the volume is as interesting as it is timely. The two writers had served together in our army and one of them went through the Santiago campaign and afterward was sent to Porto Rico to help organize the United States Government there, while the other was sent to the Philippines. After touching at several British ports on the way, he was carried by a typhoon so far north that he gained some experience and observation of Japan, Korea and the Russian coast settlements in Eastern Siberia. The book is an ingenious, powerful argument in support of the policy of expansion. The latter officer, opposed to expansion at first, became an enthusiastic convert in view of his observations. His letters especially reveal the splendid results of British rule in the Orient and the magnificent possibilities for great and lasting world service which lie before us. The reader will be engrossed and, whatever his own views, will perceive that the subject of expansion has been treated in a large minded, enterprising, patriotic spirit, without impulse or superficiality, and that the theories advanced are not easily to be dismissed as either untenable or unwise.

The first series of the Gifford lectures for last year were delivered by Prof. Josiah Royce of Harvard. Their general theme is *The World and the Individual*, and the special subject of the eight here published is the Four Historical Conceptions of Being. It is, of course, a volume for metaphysical specialists and experts. It is far and away over the heads of common people. It is as lucid as any treatment of such a theme can be, and the author's discussions of certain points are exceedingly interesting if one have the taste for such themes. For instance, what is said about the hardest problem of mysticism, "Absolute immediacy, perfect peace, fulfillment of meaning by a simple and final presence,—when do we finite beings come nearest to that?" [p. 168]. The author defines and places the four historical concepts of being, devotes special attention to a criticism of realism, uses suggestively the parallelism between the realistic and mystical concepts of being, indicates the transition from the concept of the real as the valid to a concrete conception of being which constitutes idealism, explains the finite contrast and the final unity of the external and internal meaning of ideas, and sets forth his own concept of individuality in its relation to universality, unity and freedom. An elaborate supplementary essay, on the One, the Many and the Infinite, contains his defense against certain criticisms [Macmillan Co. $3 00]

Prof. Rodolpho Lanciani, who has become famous through his archæological explorations and descriptions of Rome, is preparing an extensive work dealing with the history of the famous city and its many and diversified monuments. A forerunner of this future work has just been issued, entitled *The Destruction of Ancient Rome* [Macmillan Co. $2.00], in which his researches into the fate of buildings and masterpieces of art are condensed. The most patient and indefatigable researches have secured him an accumulation of knowledge which probably is unapproached by any other living man, and the main points of interest to the public are set forth in these pages successfully. It does not go too much into details, yet it is by no means confined to

generalities. The book necessarily is condensed to a high degree, and is not so well adapted for the general reader as for specialists. But it will prove invaluable to the intelligent visitor to Rome, and is not too bulky to serve as a hand book. It is the use of such a volume which makes an enlightened tourist out of one merely interested and enthusiastic. It is finely illustrated.

To take up *Gardens Ancient and Modern*, [Macmillan Co. $3.00], by A. F. Sieveking, is to enter an atmosphere of philosophy, history, art and nature finely blended and to appreciate, perhaps for the first time, how rich as well as how diversified and delightful the literature relating to gardens has been. Mr. Sieveking has gathered treasures frem many writers who have described ancient, mediæval and modern gardens, going back as far as the Egyptian and the Persian, and has linked them with a pleasant discussion of his own, so that his volume is more than ordinarily delightful. It is a book to be reread at odd hours, and is full of information. It blends horticultural and literary interest remarkably. It appeared first some fourteen years ago and this new edition is an improvement upon the original. It is well illustrated.

Campaigning in the Philippines [Hicks-Judd Publishing Co.] appears to be a compilation edited by K. I. Faust and Rev. Peter MacQueen. It has been made up with care and with the aid of military and other authorities, is illustrated lavishly and well, and contains a miscellaneous but comprehensive and interesting narrative of its subject. It will take a good place in the literature of the war. It includes many statistics and much information about the Philippine people, their problems, etc. It will serve usefully for purposes of reference apart from its interest.

The February *Studio* [John Lane] holds easily its conceded place among the very foremost of the art magazines of this country; and in regard to daintiness of illustration, as well as variety of subject and ability of treatment, it deserves the warmest praise. The late Jacob Maris is the subject of an article by P. Zilcken, illustrated by reproductions of several of Maris's paintings and sketches. Leaves from the sketch-book of Karl Voss is another important contribution; and a fourth paper on British Decorative Art in 1899 and the Arts and Crafts Exhibition is rich in its illustrations of striking and beautiful designs of all sorts. The department of Studio Talk is well filled.

NOTES

— David Harum has been dramatized.

— Look out for fraudulent copies of early editions of Kipling's books. They are in the market, especially in India.

— The J. B. Lippincott Co. already are prepared to supply many of the books the issue of which was delayed by their unfortunate fire.

— Literature certainly pays some authors. Mrs. Arthur Stannard, known as John Strange Winter, receives about $10,000 a year from her books, although by no means in the front rank of writers.

— The hero of Mr. Morley Roberts's novel, The Colossus, which we recently noticed, is understood to be Mr. Cecil Rhodes, the famous South African financier and would be empire builder, and the book is being widely read in England because of the supposed fidelity of the portrait of its hero, who just now is shut up in Kimberley by the Boers.

— About a thousand manuscripts were sent in in response to an offer made through the New York *Sun* of prizes for the three best poems in answer to Edwin Markham's The Man with the Hoe. They were to deal with the man who, in spite of opportunities in life, remained at a level as low as that of the peasant in Markham's poem. Messrs. T. B. Aldrich and E. C. Stedman, the judges, have named John Vance Cheney, Howard Schuyler and Miss Kate Masterton as the winners.

BOOKS OF THE WEEK

Small, Maynard & Co. Boston.

THOMAS PAINE. By Ellery Sedgwick. pp. 150. 75 cents.

THE HOUSE OF A HUNDRED LIGHTS. By F. R. Torrence. $1.00.

TALIESIN. By Richard Hovey. pp. 58. $1.00.

AT START AND FINISH. By William Lindsey. pp. 256. $1.25.

D. C. Heath & Co. Boston.

SIGWALT AND SIGRIDH. By Felix Dahn. Edited by F. G. G Schmidt, Ph. D. pp. 72. 25 cents.

SCHOOL SANITATION AND DECORATION. By S. Burrage, B. S, and H. T. Bailey. pp. 191.

Silver, Burdett & Co. Boston.

BY THE MARSHES OF MINAS. By Charles G. D. Roberts. pp. 285. $1.25.

E. P. Dutton & Co. New York.

THE PARSON'S DAUGHTER. By Emma Marshall. pp. 353. $1.50.

MOTHER'S GOOD NIGHT WORDS. By Elizabeth Luscombe. pp. 96. 50 cents.

FOR THE KING. A Birthday Book for Christian Workers. 50 cents.

American Book Co. New York.

NEW FRENCH COURSE. By E. F. Bacon, Ph. B. pp. 315. $1.00.

PROSE AND VERSE FOR CHILDREN. By Katharine Pyle. pp. 168. 40 cents.

SOUTH AMERICA—A GEOGRAPHICAL READER. By F. G. Carpenter. pp. 352. 60 cents.

D. Appleton & Co. New York.

PRINCIPLES OF BIOLOGY. Vol. II. By Herbert Spencer. pp. 663. $2.00.

OUTLINES OF THE COMPARATIVE PHYSIOLOGY AND MORPHOLOGY OF ANIMALS. By Joseph Le Conte. pp. 499. $2.00.

Fords, Howard & Hulbert. New York.

THE FATE OF MADAME LA TOUR. By Mrs. A. G. Paddock. pp. 310. $1.00.

SUNDAY AFTERNOONS FOR THE CHILDREN. By E. Frances Soule. pp. 162. 75 cents.

G. P. Putnam's Sons. New York.

ALEXANDER THE GREAT. By B. I. Wheeler. pp. 520. $1.50.

Oxford University Press. New York.

THE "KNAPSACK" BIBLE. pp 983. $1.35.

Maynard, Merrill & Co. New York.

GRADED LITERATURE READERS. SECOND BOOK. Edited by H. P. Judson and I. C. Bender. pp. 192. 40 cents.

M. W. & C. Pennypacker Asbury Park, N. J.

THE UNION THEOLOGICAL SEMINARY. By G. L. Prentiss. pp. 576.

PAPER COVERS

Houghton, Mifflin & Co. Boston.

THE CUSTOM HOUSE AND MAIN STREET. By Nathaniel Hawthorne. pp. 94. 15 cents.

J. H Earle. Boston.

CHRISTIAN SCIENCE. Is IT SAFE? By Rev. N. T. Whittaker, D. D. pp. 32. 10 cents.

American Society for Prevention of Cruelty to Animals. New York.

TWENTY-FOURTH ANNUAL REPORT.

Trustees of the Public Library. Boston.

MONTHLY BULLETIN OF THE PUBLIC LIBRARY. For February, 1900.

Cassell & Co., Ltd. New York.

POEMS. By John Dryden. pp. 192. 10 cents.

Interstate Commerce Commission. Washington.

PRELIMINARY REPORT ON THE INCOME ACCOUNT OF RAILWAYS IN THE UNITED STATES. Prepared by the Statistician of the Commission. pp. 70.

MAGAZINES

February. NATIONAL.—PURITAN.—EDITOR.—INTERCOLLEGIAN.—MAGAZINE OF ART—QUIVER.—CASSELL'S.—BIBLIA.—OUR DUMB ANIMALS—PHOTO ERA.—LITERARY NEWS—SUGGESTIVE THERAPEUTICS.—BIRD LORE—NATIONAL GEOGRAPHIC.—SPIRIT OF MISSIONS.—TRAVEL.—LITTLE FOLKS.

What and Why

I belong to a club which is discussing the early history of New England. Where can I get Dunning's Congregationalists in America and other literature on that subject? K. P.

Write to the Pilgrim Press, either addressing No. 14 Beacon Street, Boston, or 175 Wabash Avenue, Chicago. You can get from this publishing house information about books and any book you want. Ask for its latest catalogue of popular books of all publishers.

An independent Wesleyan church wishes to become a Congregational church. How can this be done? X.

The Independent Wesleyan church of Ontario, N. Y., several years since became severed from the Wesleyan conference. The title to the property was held by the local trustees. The church voted to organize as a Congregational church. This having been accomplished, it made application for admission into fellowship with the local association and was received. This example, under like conditions, may be followed by any Wesleyan church.

Can you give me the names of the revisers of the Old Testament? K. L. J.

They are usually printed in the preface to the Revised Bible.

Preparation for Teaching

The New View Point and the Sunday School

The useful religious journal recognizes the need of treating every branch of church work, touching in its various departments the all-round life and service of the membership.

Dr. M. C. Hazard, editor of the Pilgrim Lesson Helps and well-known in Sunday school circles, writes:

"Studies in the Life of Christ, as the treatment of the Sunday school lesson is at present entitled, is one of the finest departments of The Congregationalist. Dr. Dunning's expositions of the lessons are comprehensive, scholarly, suggestive and thoroughly practical. He is an adept at unfolding the Scriptures, and, with rare ability, writes for both ministers and laymen."

Every Congregational pastor should be interested to know if his superintendent reads this feature regularly. Every superintendent will do well to call the attention of his teaching force to this preeminently Congregational paper. It is worth much to receive one's lesson helps from pages which abound in illustrative material from current history, both within the church and outside of it. Best results are obtained when truth is made to apply to the immediate life. Abundance of suggestion for every lesson is found between the covers of *The Congregationalist*.

Moreover, the teacher who is successful knows something besides the lesson before her; the child is studied. Many important articles relating to the development of child life appear in these columns.

Will superintendents and teachers note this? Possibly one or each would like to make some other a present of this paper for a year; write us for terms on Gift Subscriptions.

Yours, *THE CONGREGATIONALIST*,
Warren P. Landers, Supt. of Circulation.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House. Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 to 5. Annual membership, $1.00; life membership, $20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen States. Ten free Christian schools in Utah and New Mexico. S. F. WILKINS, Treasurer. Offices 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D, Secretary and Treasurer; W. A. Duncan, Ph. D., Field Secretary; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. S. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purposes of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 10.30 A. M. Bible study 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601, Congregational House. Annual membership $1.00; life membership $20.00. Miss Mary W. Brooks, Treas.

In and Around Boston

The C. C. U.'s Annual

It was fitting that the new chapel of the young Leyden Church at Brookline should have opened its doors to the Congregational Church Union of Boston and vicinity last Monday evening on the occasion of its annual meeting. The union gave the initial impulse to this church, and as its members inspected the commodious and beautiful structure they felt that the investment had borne gratifying fruit. The two chief addresses were made by Rev. W. H. Davis, D. D., and Rev. W. H. Allbright, D. D., both of whom emphasized effectively the need and value of the spirit of fellowship and co-operation. Hon. S. C. Darling, president of the union, gave a cheering review of the activities of the year, which have centered mainly about the church at Norfolk Downs and the new enterprise at Faneuil. Treas. C. E. Kelsey reported the total receipts during the last year of $3,921, of which $2,234 came from churches and Sunday schools in the metropolitan district.

The present officers were re-elected with a considerable admixture of new members in the board of directors. This was done with a view to a wider representation of the 100 churches of Greater Boston. A recent important forward step has been the merging of the advisory board of Berkeley Temple in the directorate of the union. This board has been made up of representatives of four strong suburban churches and its work will now become one of the several lines of the union's activity.

The Club's Programs

The new administration of the Boston Congregational Club is planning excellent programs for the ensuing year. One evidence of enterprise is the engagement of Dr. Hillis of Brooklyn to speak at the February meeting next Monday night on the Difficulties of the Pulpit of Today. It will be a discriminating study of the problems of the church in American society, and, as Dr. Hillis is seldom heard in Boston, there will be a large and appreciative audience to greet him. For the May meeting, which is ladies' night, Presidents Harris and Tucker have been secured. It is likely that another meeting before long will be devoted to civic questions, with some of the dignitaries of the state and city as guests.

A Prayerful Study of Conditions

An invitation was recently issued to the Protestant evangelical ministers of Boston and vicinity to meet for the consideration of the causes of prevailing unfruitfulness in the churches. In response some 200 ministers gathered in Park Street vestry Monday afternoon of last week. Earnest prayers were offered and a tender feeling was manifest. A committee was appointed, of which Professor Morris of Boston University is chairman, to present a careful report on the reasons for lack of larger growth of the churches, and this report is to be considered at an adjourned meeting to be held next Monday, Feb. 26, at the same place. Dr. Lorimer will preside, and no doubt many ministers will attend.

President Hazard on Women's Education

An altogether beautiful and uplifting address was given last Saturday by Pres. Caroline Hazard of Wellesley in the Twentieth Century Club's course. Ideals in the Education of Women was her subject. There are three ways, she pointed out, in which women are pre-eminent—as binders together of society, as beautifiers of life and as conservers of morals. Thus women stand for conservatism, for grace, for purity and in each of these directions they must have special training. Wise conservatism must be founded in law, and law requires obedience, so the first lesson which woman must learn is obedience. To this end she should study mathematics, logic, English and have training in translation. Then those who are to be beautifiers of life must know what is beautiful. By the training of their apperceptive qualities they must be taught to recognize form, proportion and grace, to reproduce beauty also through music, painting and the art of speech. Eventually beauty passes into the persons of those who perceive the beautiful.

Finally Miss Hazard laid greatest emphasis of all on the training of the soul. Women are the guardians of morals and ought to be the spiritual leaders of the world, so they must be trained in religion, in such virtues as love, humility, reverence. The spirit must have its food and here came a plea for knowledge of the Scriptures and constant attendance upon church worship. This emphasis on religious training revealed Miss Hazard's own spiritual qualities. Here, one felt, is an educator as devout as she is sincere, winning, womanly.

Protestants and Roman Catholics

Mr. R. A. Woods of the South End House addressed the Ministers' Meeting upon The Relation of the Protestant Half of Boston to the Catholic Half. He recognized wide and divergent characteristics, but felt that the situation paralleled that of Jew and Samaritan. The chief difficulty was not one of religion so much as the want of understanding and the failure to co-operate upon common lines. Sunday meetings in the interest of anti-Catholic sentiment engender prejudice and are inimical to future welfare. We should ascertain the spheres in which we can have "dealings" with Catholic citizens, lessen our misunderstandings and move together for humanity's good. Many bright foreigners have gone into politics because other avenues where promotion comes quickly were closed to them on account of their religion. The ward politician has, however, points of approach, and it is possible to work with him on some common basis.

In the discussion Dr. W. H. Allbright thought that there was far less willingness on the part of Roman Catholics to co operate with Protestants than Mr. Woods recognized. Many clergy in the former communion perpetuate animosity by their teaching. Particularly is it true in their references to the English part of Boston's population. Other speakers were Rev. Messrs. E. H. Byington, M. D. Kneeland, Arthur Truslow, E. E. Colburn, H. J. Patrick and Mr. C. B. Botsford. Many illustrations of Catholic courtesy and civic helpfulness were given.

Bound for South Africa

Rev. Peter MacQueen has been an eye-witness of movements and battles in which the army of the United States has been engaged in Cuba, Porto Rico and the Philippines during the last two years, and yet so cordial have been his relations with his people that he has retained his pastorate with the Day Street Church, Somerville. But now he has his eye on South Africa, for which he hopes to start next week. He is in large demand also for lectures on the wars in which he has shared, and feels that after his return from his forthcoming visit he cannot give the time required to the church. He therefore resigned last Sunday, to take effect March 1. He leaves the church well organized and in healthy condition. He will go to South Africa as a special correspondent, and *The Congregationalist*, as well as other periodicals, will give to the public some of the harvestings of his observant eyes.

Dr. Gladden's Flying Visit

Dr. Washington Gladden spent Sunday and Monday in the city. He preached at the South Unitarian Church Sunday morning on the True Idea of Chivalry, and in the evening spoke at Appleton Chapel, Harvard University. On Monday morning he addressed the Unitarian ministers at their weekly gathering. He facetiously remarks that after this service to our Unitarian brethren his ecclesiastical standing ought to be fully established. He still is a firm believer in the retention of the Philippine Islands and in a manly facing of the new issues and problems growing out of the results of the war in Cuba. He is interested in Mr. Sheldon's experiment in the way of a Christian daily, but thinks that a seven day attempt of that character will have no bearing on the real questions at issue.

The Race Problem as Viewed from Boston

In several ways lately the attention of our citizens has been directed afresh to the condition of Negroes in the South. At a dinner in Young's Hotel, Feb. 12, most of the participants were members of that race, and the value of higher education for Negroes was intelligently discussed and warmly defended. At the Unitarian Club last week in the Vendome Hotel Hon. C. R. Glenn of Georgia took a different view and emphasized the importance of industrial training, saying that the only results commensurate with the outlay had been secured by such schools as Hampton and Tuskegee.

About thirty students from Hampton are here with President Frissell and last Sunday evening sang the songs of their race at the Old South Church, when the work of that institution was heartily commended by Dr. Gordon, Prof. F. G. Peabody of Harvard and others. Last Monday afternoon these students gave a very enjoyable entertainment to a full house at the Hollis Street Theater, illustrating Southern Negro life by plantation songs and a play founded on Ruth McEnery Stuart's story of the Golden Wedding. Hampton is doing a work of great national importance, but while a considerable addition has recently been made to the endowment fund the raising of $80,000 annually for current expenses imposes a very heavy burden on the president and trustees.

Boston people are much interested in the forthcoming conference on the subject of Negro Education, to be held at Montgomery, Ala., May 8-10. But only whites, we understand, are to take part in that meeting. The ideal conference for discussing this subject has not yet been planned, but it is coming, and all classes interested in it are getting nearer every year to a mutual understanding and a general agreement as to what ought to be sought and what can be accomplished.

English Estimates of Dr. Martineau

Principal Fairbairn, who, now that Martineau is dead, probably would be named by most men as the most eminent of English theologians, in preaching at Mansfield College, the Sunday after Martineau's death, said:

There has not been in this century a man of subtler thought, more exquisite imagination, a purer and more transparent spirit than James Martineau. Once a man who would have claimed the name of Churchman as his highest distinction, said to me, "Do you not think that Martineau may be described as Novalis described Spinoza, as a God-intoxicated man?" I would prefer to say he was a God-inspired man. He did his function to his age in making it more conscious of the immortal God, and of its need of him.

Since Dr. Martineau's death the English press have called attention to the fact that, like Emerson and Ruskin and Amiel and other men of exquisite refinement and ethical discrimination, Dr. Martineau had no sympathy with those who like Tolstoi deprecate war at all times. Said Dr. Martineau:

The reverence for human life is carried to an immoral idolatry when it is held more sacred than justice and right, and when the spectacle of blood becomes more horrible than the sight of desolating tyrannies and triumphant hypocrisies. . . . A religion which does not include the whole moral law; a moral law which does not embrace all the problems of a commonwealth; a commonwealth which regards the life of man more than the equities of God, appear to be unfaithful to their functions, and unworthy interpreters of the divine scheme of the world.

Those we love are a part of ourselves.—*Pres. A. H. Strong.*

The Congregationalist's Indian Famine Relief Fund

Passing the Twenty Thousand Dollar Mark

This week's installment of acknowledgments adds nearly $5,000 to the amounts previously acknowledged, making the aggregate of the receipts up to last Saturday noon over $20,000. From the letters accompanying many of the gifts we are able to gain some idea of the sacrifice out of which they come, and of the earnest prayers that follow them as they are sent on their beneficent way. One woman writes: "I cannot do much to help any one, as I haven't stepped off the doorstone for over two years, but I must send a dollar which is all my own to the famine sufferers." Another contributor says: "Week after week I enjoy seeing the list swell." Perhaps some persons who are straitened themselves for means can induce others to participate in the work, and thus interest a larger number outside of the nominal constituency of this paper. There may be many who would be glad to help relieve conditions in India if they were made aware of this swift and effective means of furnishing succor. We are glad that so many churches are taking up collections. The Old South in Boston is among this number (the amount will be reported later). Send all contributions to *Mr. F. H. Wiggin, treasurer of the American Board, 14 Beacon Street, Boston*, marking them "For The Congregationalist's Indian Famine Relief Fund."

Progress of the Famine

BY REV. J. E. ABBOTT

Four months ago Lord Curzon, viceroy of India, issued an official statement declaring the existence of famine, and calling on the provincial government to put in force the famine code. At that time the famine area was supposed to affect 30,000,000 people, and 300,000 were on relief works opened as tests to ascertain the condition of the people. That dark days were to come it was easy to prophesy, but how terrible they might prove to be was conjecture. In its realization the progress of the famine has been more rapid, more awful, than the most pessimistic could have conceived, and India, with the famine days not half over, is face to face with the greatest famine of the century.

The 30,000,000 has grown until 50,000,000 are in trouble. The 300,000 on relief works have multiplied into 3,750,000, and those who are now seeking these centers of work are not strong men and women seeking employment, but swarms of living skeletons to be counted by the thousands. They have waited until the last possible source of food has vanished, and with starving bodies, naked frames and in almost dying condition are making their way to these relief camps, to die on the way or to die at the camp, or to get there just in time to save their lives by the food given them in charity. And their wives and children, who knows? Families have been broken up, children abandoned, or else as families of living skeletons somehow they make their way over the miles of foodless, waterless plains to these centers.

Four months still remain before the usual rain can be of any value to the people. It requires no prophet to prophesy that in this period the heart of humanity will be staggered by the awful tales that will come across the sea. The government faces the alarming possibility that of this 50,000,000 soon twenty-five per cent. will be on their hands for support, and before the rains well on towards one half. And then the farther problem that when the rain does come who is to furnish them with seed? And how are they to till the soil with their cattle dying off as they are today by the hundred thousands?

Does America realize that, if the government of India should for one week withdraw its work of saving life, 3,000,000 human beings would be lying dead, poisoning the air, for there would be none to bury them? The relief camps are the very last possible resorts of the people. They have struggled on on one meal a day, then have lived on wild fruit; they have pawned everything they possessed; their bodily strength has gone in the struggle for self and wife and children, and now, as living skeletons, they make their final effort on their ability to get to the distant camp. Such is the sad condition today, and the wail of this human cry of hunger and nakedness, and the moans of the living skeletons—mothers separated from children, and children dying abandoned or dying in their arms—this cry is ascending to heaven, and where are our American hearts of sympathy that they do not swell into a great stream our gifts to help a nation in her woe?

Touching Scenes

Mrs. Henry Fairbank of Wadale, now sojourning temporarily at Colorado Springs, writes under date of Feb. 8 as follows:

In one letter Mr. Fairbank mentioned passing through the grain market when a grain cart was being unloaded. A crowd of men were standing near. As soon as any of the grain fell to the ground, down they all went on their hands and knees, hustling one another in their haste to pick up every single kernel out of the dirt. The small handful each secured was taken home and helped to keep hunger from their doors that day. In another letter Mr. Fairbank spoke of passing a rich man's house where grain was being distributed to 100 or more beggars. Their gaunt figures and hungry faces, the general misery of the whole crowd haunted him for days afterward.

Mrs. Robert Hume told in a recent letter of going on an errand into the bazar. She had hardly stopped in front of one of the little shops before she was surrounded by at least fifty women and children, begging her to give them help of some sort.

I think what appealed to me in the last famine more than anything else was the suffering of the little children. Their poor half-fed mothers had no nourishment for them. The cows would die off for lack of fodder, and there was no money with which to buy a goat. They would be fed opium to keep them from crying, until death came to end their misery.

What Specific Amounts Will Do

Five cents will save a life for a day.

One dollar will feed twenty men, women and children for a day.

Five dollars will save a person's life until the rain comes in July and the famine pressure is relieved.

Ten dollars will feed 200 persons for a day or will help a company of 200 people to go to a government relief camp for work.

Twenty-five dollars will furnish cheap garments for fifty women or seventy-five blankets needed for protection against the cold.

Fifty dollars will rescue from starvation and support fifty children for a month.

One hundred dollars will dig a well that will insure bountiful crops on several acres of land and secure many families against future famines; or the same amount will equip a cheap grain shop that would lower the market rate in a circle of many villages.

Mr. and Mrs. W. E. Noyes, Dorchester, $ 2.
Cong. Ch., Hatfield, 56.85
X. and family, Glyndon, Minn., 2.50
T. C. Thurlow, West Newbury, 5.
Class, Second Cong. S. S., Norwich, Ct., 2.30
Friends, Second Cong. S. S., Norwich, Ct., 1.70
Sarah E. Bradford, Monson, 5.
S. E. T., Mt. Vernon Ch., Boston, 5.
C. E. Soc., Buena Park, Cal., 5.25
Pilgrim Ch., Providence, R. I., 17.09
E. F. Carrington, Brooklyn, N. Y., 5.
Cong. Ch., Dover, Ill., 25.
Cong. S. S., " " 9.46
Cong. Ch., Glover, Vt., 8.
S. S., King's Daughters and Friends, Cong. Ch., Glen Ridge, N. J., 72.
Cong. Ch., A Friend, Glen Ridge, N. J., 3.
J. S. B. Williams, Leesburg, Fla., 800.
Y. P. S. C. E., Hamilton, 8.69
Arthur H. Weeks, Greenland, N. H., 1.
A. W. Benedict, St. Louis, Mo., 5.
Dr. Parker's Bible Class, First Ch., Cambridge, 5.
Friend, Malden, 2.
Friend, 1.
W. H. Miller, Hartford, Ct., 5.
Friends, Bay Center, Wn., 14.
Cong. S. S., Orono, Me., 3.50
R. A. J., Chicago, Ill., 5.
J. B. Toomey, Sedalia Mo, 1.
Friend, Northboro, 1.
Mrs. S. F. Sanborn, Redwood, Cal., 5.
——, Dover, N. H., 2.
Second Cong. Ch., Cornwall, Ct., 16.
D. M. Camp and Wife, Newport, Vt., 5.
Mrs. F. J. Bell, Springfield, Vt., 1.
Marcella Heald, East Sumner, Me., 2.
G. H. B., Wife and Daughter, Manchester, N. H., 2.25
Mrs. J. K. Kimball and Miss M. A. King, Amherst, $ 2.
Two Friends, So. Turner, Me., 1.
Cong. Ch., Mill River, 10.
Mrs. E. F. Harrington, Cleveland, O., 2.
Mr. and Mrs. I. N. Merrill, Yarmouth, Me., 5.
Y. P. S. C. E., W. Brookville, Me., 5.50
M. J. C., Lowell, 2.
R. B. Risk, Providence, R. I., 5.
Y. P. S. C. E., Dudley, 5.
M. M. F., Oxford, Pa., 5.
Isabelle MacArthur, Vassar, Mich., 1.
W. W. Fletcher, Worcester, 5.
Mrs. Wm. E. Snell, W. Saticoy, Cal., 1.
H. T. Lay, Kewanee, Ill., 25.
Tea Table Collection in a Pastor's Family, Fall River, 5.
Cash, 50.
J. D. May, E. Woodstock, Ct., 1.
Mr. N. S. Child, E. Woodstock, Ct., 1.
School Children, Goffstown, N. H., 1.25
C. A. B., Newton, 10.
Mrs. R. Webb, St. Louis, Mo., 1.
Cong. S. S., E. Jaffrey, N. H., 6.75
Children of Cong. S. S., E. Jaffrey, N. H., 5.
One Life, Fall River, 5.
A Family, Bronxville, N. Y., 5.10
E. H. Warren, Framingham, 2.
Emmanuel C. E. Soc., Montreal, 3.50
Three Friends, Cherry Valley, N. Y., 2.
L. H. Elliot, Waterbury, Vt., 10.
A Friend, Manchester, N. H., 2.
B. K., Springfield, 5.
B. B. Clark, Red Oak, Io., 5.
Reader of *The Congregationalist*, Gloucester, 2.
Mrs. Jas. S. Bailey, Brooklyn, N. Y., 5.
West Side Cong. S. S., Lake Forest, Ill., 5.
L. R. H., Ware, 5.
H. K. B., " 5.
Grandmother and Three Boys, New Canaan, Ct., $ 3.25
Two Friends, Wilkes Barre, Pa., 2.
Cong. Ch., Burlington, Io., 10.50
Anonymous, Lee, 1.
Abner Rice, " 5.
Mrs. A. Rice, " 2.
Mrs. C. W. Smith, Lee, 2.
J. L. Kilbon, " 5.
Mrs. C. A. L'Hommedian, Lee, 25.
Julia May, Lee, 2.
F. N. Broga, Lee, 1.
M. Shaylor, " 2.
Alice E. Hubby, Lee, 1.
Dorcas Society, " 2.50
Cong. S. S., " 40.94
Mrs R. W. Farquhar, Portland, Ore., 5.
Edward Hobart, No. Amherst, 5.
Friend, Bath, Me., 10.
——, Brattleboro, Vt., 5.
Mrs. E. E. Harwood, No. Ontario, Cal., 10.
Mrs. J. H. Scott, " " " 1.
Miss S. A. Turner, Marblehead, 1.
Henry A. Brewster, Pittsfield, 5.
J., Dover, 3.
Mrs. Frank D. S., 2.
Cong. Ch., S. S., and C. E. Soc., Hingham, 27.80
Cong. Ch., Additional, Wellesley, 8.
Two Friends, Needham, 10.
——, 2.
Friends in Bangor, 73.20
Friend, Princeton, 1.
Rev. Geo. E. Stell, San Diego, Cal., 5.
Y. P. S. C. E. of First Cong. Ch., Belfast, Me., 5.
Two Friends, Guilford, Ct., 7.
Cheerful Workers, Concord, N. H., 4.11
Friends, Concord, N. H., 6.
"I was hungry and ye gave me meat," Provincetown, 2.
First Cong. Ch., Wells, Me., 8.
Mr. and Mrs. J. G. Garland, Biddeford, Me., $20.
Young Ladies of Abbott Academy, Andover, 18.
M. S., Manchester, N. H., 1.
Friend, Winchester, 1.
Two Friends, Amherst, 7.
Mrs. Mary I. Sykes, Clinton, N. Y., 1.
Infant S. S. Class, Colfax, Wn., 1.20
Rev. John Barstow and Wife, Medford, 10.
Emma F. Eames, Bridgeport, Ct., 3.
Cong. S. S., Central Falls, R. I., 57.25
Mrs. Baldzar Meimaridis, Unieh, Turkey, 3.
Pilgrim, 5.
David H. Holmes, Jamaica Plain, 3.
Friend, .75
Julius Davenport, Brooklyn, N. Y., 5.
Loyalty, Hartford, Ct., 2.65
King's Daughters of Bethany S. S., Brookline, 5.
Two Friends, 2.
——, 2.
E. W. M., Bloomfield, Io., 5.
Friends, Tilton, N. H., 8.
Fathers' and Mothers' Bible Class, Fall River, 2.
Cong. Ch. and Soc., Hollis, N. H., 10.
Jun. Y. P. S. C. E., " " 2.
Cong. Ch. and S. S., 56.40
S. H., Providence, R. I., 5.
E. A. Brewster, Hampton, N. H., 2.
First Cong. Ch., Wilbraham, 8.20
Marguerite Circle of King's Daughters, Amherst, N. H., 5.
Friend, Topsfield, 1.
Individual Members, Southampton, 13.
Cong. S. S., Somerset, 4.25
South Cong. Ch., South Amherst, 27.11
South Cong. S. S., " " 2.
Willing Workers' Mission Band, South Amherst, 2.

King's Daughter, Springfield,	$ 1.
Y. P. S. C. E., Black Rock, Ct.,	5.
In His Name, Union, Me.,	1.
Richard, Catherine and Helen, Clinton,	10.
Mrs W. H. S., Tallapoosa, Ga.,	1.
Newport, N. H.,	1.
Friend, Merrimac,	5.
Cong. Ch., Shirley,	
Cong Ch and C. E. Soc., Greenfield Hill, Ct.,	25.
Friends in Dane St. S. S., Beverly,	4.
O. H. H., Cohasset,	10.
M. P. H., "	2.
Chapel Ch. and Congregation, Andover,	90.
M., Warren,	1.
M. E. F., Beverly,	1.
Friend, Colusa, Cal.,	6.
A. A. E., Providence, R. I.,	1.
College St. Cong. Ch., Burlington, Vt.,	24.54
Cong. S. S., Long Beach, Cal.,	5.10
Rev. J. B. Sesbury,	5.
Friend, Haddam, Ct.,	2.
Friends, Griswold, Ct., by Rev. F. E. Allen,	9.20
Mrs. Josephine S. Porter, Hartford,	25.
Sen. & Jun. Allin C. E. S., Dedham,	13.50
Cong. Ch. and C. E. Soc., Sutton,	8.
Mrs. F. H. Jones, Wakefield,	5.
Infant Class Seminary Ch. S. S., Andover,	1.29
Cong. Ladies' Circle, N. Pomfret, Vt.,	10.
Frank Drew, Worcester,	2.50
"I was an hungered," San Antonio, Tex.,	5.
A Subscriber, Hopkinton,	10.
Cong. Ch. and C. E. Soc., Eastford, Ct.,	15.
Cong. Ch. and C. E. Soc., Greenfield, N. H.,	12.28
South Cong. Ch., Campello,	53.53
H. A. W., Winchendon,	2.
In Memory of S. D. W.,	5.
Cong. S. S., addl., Thompson, Ct.,	1.
Bertha J. Stevens, Barnet, Vt.,	2.
J. W. Bacon, Newton,	5.
Friends, Nenang, Ct.,	1.
Oscar F. Whitton, Wolfboro, N. H.,	5.
Rev. and Mrs. A. W. Curtis, Raleigh, N. C.,	2.
Mr. and Mrs. S. D. Wait, " "	1.
O. J. Stiles, Beloit, Wis.,	1.
G. R. L., Hartford, Ct.,	5.
Cong. Ch., addl., Piermont, N. H.,	.50
Second Cong. Ch., Brookfield Vt.,	10.43
Second Cong S. S., " "	10.
Friend, West Brattleboro, Vt.,	2.
M. E. F., Worcester,	5.
M., Somerville,	5.
Carrie E. Parkhurst, Talladega, Ala.,	5.
Mrs. M. M. W. H., Jamestown, N. Y.,	50.
Friend, Hollister,	1.
A Friend in Maine,	1.
Mrs. Nath'l Hatch, Bradford,	1.
Mrs. Charlotte E. Pratt, Middleboro,	50.
Mrs. H. W. Hadley, Claremont, Cal.,	10.
King's Daughter, Pawtucket, R. I.,	6.
Incognita, Northampton,	5.
Friend, Plymouth,	1.
Friend, West Upton,	1.
Auxiliary, Post Mills, Vt.,	8.60
Y. P. S. C. E., " "	7 65
Friends, " "	3.75
Mrs. Mary T. Lord, Weymouth,	3.
Friend, Willsboro N. Y.,	2.
Mrs. S. A. Wells, Oriskany Falls, N. Y.,	1.
Mr. and Mrs. N. G. Cushing and Friend, No. Scituate,	$1.50
T. G. Yeomans,	6.50
Newton Highlands,	1.
Friends, New Hartford,	3.
Miss J. B. Rose's Class, Syracuse, N. Y.,	3.50
Friend, St. Charles, Minn.,	10.
Friend, Hartford, Ct.,	1.
Rev. D. W. Richardson, Chatham,	5.
Cobban Bros., Groveland,	20.
Mrs. Hannah P. Shaw, Groveland,	5.
Y. P. S. C. E., Groveland,	4.
——, Groveland,	2.
Wendie Pike, Groveland,	2.
Mrs. S. D. Pike, "	1.
——, Taber, "	1.
Mr. Taber, "	1.
Miss S. Stickney, "	1.
——,	1.
Mrs. Maria Robinson, Groveland,	1.
Mr. Mc Donald, "	.50
Mrs. Evans, "	.50
Mr. A. L. Hardy, "	.50
Mr. C. S. Huntress, "	.50
Per M. A. B., "	25
——, Groveland, "	.15
Myron Hardy, Groveland,	.10
Friend,	25.
Mrs. Abby Gove, N. Hampton, N. H.,	5.
Cong. Ch., West Brookfield,	5.50
Cong. Ch., West Newbury, Vt.,	2.
Rev. and Mrs. G. A. Furness, West Newbury, Vt.,	1.
North Ch. Mission Band, St. Johnsbury, Vt.,	2.50
Member of Leyden Cong. Ch., Brookline,	5.
Morris W. Lyon and Friends, Fairfield, Ct.,	38.
Trinitarian Ch., New Bedford,	22.
Will G. Hamilton, Fond du Lac, Wis.,	1.
Friend, " " "	10.
Friend, " " "	.50
Ellen H. Libby, Portland, Me.,	25.
Margarette A. Libby, Portland, Me.,	25.
Rev. & H. Reed, addl., Concord, N. H.,	2.
Elizabeth Piumb, Joplin, Mo.,	1.
Extra-cent-a-day Band, Auburndale,	20.
Y. P. S. C. E., Middlefield, Ct.,	12.86
I. H. N., Nashua, N. H.,	1.
Cong. Ch., Salisbury, Ct.,	23.68
"Our Little Boy,"	15.
A. J. Bughee, Danielson, Ct.,	1.
Through *The Advance*, Chicago, Ill.,	314.50
Mrs. L. D. N., Claremont, N. H.,	2.
Friend,	1.
Bethany Orthodox Cong. Ch., Foxboro,	28.18
Cong. S. S. Miss. Soc., Orleans,	10.
First Cong. S. S., Elgin, Ill.,	20.
Mrs. Geo. Case, Burlington, Ct.,	1.
Mrs. C. P. Wilder, Augusta, Me.,	5.
Miss Abbie M. Eastman, Denver, Col.,	5.
Miss S. W. Wheeler, Danvers,	10.
Avis C. Tobey,	5.
Grinnell, Io., addl.,	18.26
——, Northville, Ill.,	2.50
Park Cong. Ch., Hartford, Ct.,	50.70
Joseph H. Gray, Boston,	25.
Y. P. S. C. E., St. Joseph, Mich.,	5.
——,	2.
Newtonville,	1.
Newtonville,	1.
Friend, Colchester, Ct.,	1.
Mrs. M. C. Gile, Newport, N. H.,	10.
Wm. F. Richards, " "	10.
E. H. M., Bath, Me.,	5.
A. J. M., Bath, Me.,	$ 5.
G. M., " "	5.
Cong. Ch., Cornwall, Vt.,	24.24
Friends in Newburyport,	2.
Miss E. M. Gardner, Wakefield,	3.
Pax,	1.
Cong. Minister's Family, Kingston,	2.10
Union Ch., Concord,	3.
Friends, Boston,	2.
A Friend, New Haven, Ct.,	10.
Fred'k S. Chapman, New Haven, Ct.,	2.
Rev. L. B. Barrows, Cincinnati, O.,	5.
X., Brimfield,	2.
Subscriber, Amherst,	1.
Rev. A. J. Benedict, Housatonic,	9.04
——, Salisbury, Ct.,	2.
Friend, Atlanta, Ga.,	10.
Entertainment given by Five Little Girls, Jonesport, Me.,	2.45
E. L. Seavey, Markell, Mich.,	1.
Y. P. S. C. E., Coventryville, N. Y.,	6.
Y. P. S. C. E., Hartland, Vt.,	12.30
Miss H. N. B., Roxbury,	2.
Miss W. G. B., "	5.
South Ch., Ipswich,	45.
S. W. B., Fall River,	1.
Friends, Orange City, Fla.,	17.
K. M. B., Royalston,	1.
L. A. A., Oakham,	2.
S. F. F., "	1.
Mrs. M. B. Beals, Springfield,	1.
L. M. G., Worcester,	1.
Friend, "	.25
Sarah L. Smith, New Haven, Ct.,	.25
L. H. F., " "	2.
Carl and Phil, Springfield, O.,	1.
First Cong. Ch., Mansfield, O.,	3.
First Cong. Ch., Suffield, Ct.,	16.50
Friends, Buxton, Me.,	3.
Friend, Marlborough, N. H.,	1.
Cong. Ch., Ladies Aid Soc., Ebensburg, Pa.,	10.
S. E. J., Ludlow,	1.
Geo. R. Randall, Roxbury,	5.
Second Cong. Ch., Hanover,	10.
First Cong. Ch., Danbury, Ct.,	5.
Friend of Missions, Gardner,	5.
J. A. P. Keyes, E. Greenwich, R. I.,	1.
A. L. H., Saco, Me.,	2.
Girls' School, Poughkeepsie, N. Y.,	10.
In His Name, Providence, R. I.,	5.
S. M. K., Chicago, Ill.,	1.
Mrs. L. S. Butler, Nepaug, Ct.,	1.
First Cong. Ch., Webster,	24.57
Friend, Hebron, Ct.,	2.
A Company (Limited), Sanbornton, N. H.,	6.
Few Ch. Members, West Boxford,	16.50
S. J. B., Medford,	1.
X., Boston,	2.
Mrs. J. D. Bryant, Boston,	10.
Through Canada Cong. For. Miss. Soc	5.
Crombie St. Ch. through Jun. C. E. Soc., Salem,	17.
Miss Sage's Bible Class, East Cong. Ch., Ware,	10.
Mrs. Lucy Dunbar, Ware,	.25
Two Brighton Friends,	5.
"S. F. A.," Brighton,	5.
T. O.,	1.
Cong. S. S., Malden,	10.
Kingdom Extension Soc., Hatsalo St. Ch., Portland, Ore.,	5.
Ladies' Miss. Soc., Whately,	10.
Mrs. J. R. Norris, Utica, N. Y.,	1.
H. J. E., Ware,	5.
A King's Daughter,	$ 1.
W. B. M. Aux., Dunbarton, N. H.,	3.
Mrs. E. P. Hitchcock, Greenfield,	10.
L. W., Royalton, Vt.,	.50
Woman's Miss. Soc., Chenango Forks, N. Y.,	1.
——,	50.
A. M. K., Boston,	5.
M. J. A., Salem,	5.
Friend,	1.
M. A. Smith, Kennebunkport, Me.,	2.
H. S. Smith, " "	1.
Through Rev. S. I. Hannaford, Weeping Water, Neb.,	11.10
From Friends in Townsend,	6.50
Ladies' Sewing Circle, Centerville,	5.
Y. P. S. C. E., Northbridge Center,	9.
E. F. Bisbee, Boston,	10.
H. T. B., Washington, D. C.,	20.
——,	1.
G. M. Porter, Minneapolis, Minn.,	1.
Mrs. W. E. Coult, Old Lyme, Ct.,	1.
Friends, South Hadley,	4.
Bus. Men's Bible Class, Center Ch., New Haven,	36.
Union Meeting, Alma, Kan.,	3.25
J. T. Perry, Exeter, N. H.,	5.
Friend, Fair Haven, Ct.,	2.
E. H., Hartford, Ct.,	1.
Cong. Ch., Old Town, Me.,	2.
A. R. L., Bethlehem, Ct.,	5.
M. C. S., Providence, R. I.,	5.
Mrs. C. H. Richardson,	25.
Benj. Sheldon's S. S. Class, W. Sutfield, Ct.,	13.50
Cong. Ch., Norfolk, Ct.,	44.10
Marion Bole, West Barnet, Vt.,	1.
N.,	1.
Friends, New Britain, Ct.,	4.
First Cong. Ch., Add'l, Webster,	36.
Mary & Helen Stevenson, Pittsfield,	1.
Friend, Danvers,	2.
Friend, Bethel, Ct.,	1.
H. A. W., New Britain, Ct.,	3.
Friend, Waban,	10.
Y. P. S. C. E., of First Ch., Ipswich,	3.
Mrs. S. M. Bailey, Lancaster,	2.
L. and M., Vt.,	5.
L. S. Hanchester, Cumberland Mills, Me.,	2.
A. D. Sewall, Saco, Me.,	5.
Cong. S. S., Hawley,	5.
J. William Deane, Hawley,	1.37
Mrs. Deane, "	.50
Hugh Harrold, "	.10
Marion Clark, "	.03
——, Saco, Me.,	2.
A. E. S., Washington, D. C.,	12.
A. J. W., Springfield,	5.
Mrs. R. S. Curtis, Hampden, Me.,	90.
Children's Miss. Circle, Hampden, Me.,	2.
A Sympathizer,	20.
Margaret and Marion White, Cheyenne, Wy.,	1.50
J. W. Backus,	1.
M. W. Backus,	1.
Individual Members, First Cong. Ch., Norwich, Ct.,	5.10
Rev. W. G. Puddefoot, So. Framingham,	5.
Total,	$4,308.05
Previously Acknowledged,	15,829.49
Grand Total,	$20,137.54

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, March 4-10. How God Pays Men. Matt. 19: 30; 20: 1-16

It may seem mercenary to introduce into religion the element of rewards, yet all through the Bible men are appealed to on that ground. Jesus himself recognized this fundamental instinct in human nature which leads men to ask

> If I find him, if I follow,
> What his guerdon here?

as well as,

> If I still hold closely to him
> What hath he at last?

Christianity must meet man as he is and prove itself able to give a satisfactory reply even to a query which seems to have a selfish taint upon it. If I am entering upon a course of conduct, committing myself to any great enterprise, I have a right to ask what I am going to gain by it.

But if the question of wages is forever with us, we ought to be keen enough to see how there has been a constant spiritualizing of the idea of rewards among religious peoples. In the Old Testament times the man who served God expected that he would pay him in flocks and herds and lands, and dominion over his neighbors. When misfortune befalls a righteous man, as it did Job, it took prolonged argument on the part of his friends to explain it, and then they were not able to account for it on any other ground than that he had done wrong. But Jesus declared that it was enough for the disciple to be as his Master; that the same foes who pursued him so relentlessly would persecute his followers. Jesus lifted the idea of spiritual wages out of the region of earthly good to the heights of spiritual experience. And Christianity ever since has been trying to mount up to the level of Christ's thought.

God pays men who serve him with the esteem of others. However shortsighted this age may be in other directions, it sees and honors the granite of character as no other age ever did. When a man like the late Oliver H. Durrell of Cambridge dies, a whole city mourns, not because he was brilliant intellectually or a successful business man, but because he was pure as gold and true as steel. Follow Christ, be like Christ, and you will be as sure of the regard and affection of your fellowmen as you will be to incur their scorn and hatred if you are a hypocrite.

God pays his true servants also through the depth and richness of their own inner experience. Only a few days ago I had a long letter from a seminary mate of mine working in a disheartening Western field. It breathed no complaint, though the longing again to revisit the East and to come in contact with such a company of earnest Christians as gathers in Northfield yearly was strong throughout the pages. But he dwells upon the satisfaction arising from ministration to the people on the frontier who otherwise would be entirely neglected. He says: "There are moments which every faithful home missionary has known—moments of supreme exaltation, in which the spirit is dominant and the man knows what Luke 9: 28-36 (the transfiguration) means." Such experiences are not uncommon in those who have counted not their lives dear to themselves that they might win Christ.

Yet, after all, the best workers are not those who are continually looking forward to pay day. I like those rugged lines of Kipling's:

> When none but the Master shall praise us, and none but the Master shall blame,
> And no one shall work for money, and no one shall work for fame.
> But all for the joy of the working, and each in his separate star,
> Shall paint the thing as he sees it, for the God of things as they are.

When Robert Moffat came back from his splendid service in mission fields and was receiving a deputation of English ministers who had come together to express their gratitude and their reverence, he replied in these simple words: "Ah, brethren, out in South Africa years and years ago I never thought there would come such a day as this. I simply did the work of the hour, and I did not know that people in England were thinking about it." That tells the whole secret. The moment a man begins to gauge his spiritual activity by the nature of the reward which he expects the bloom and the charm of his Christian life disappear. But he who does the full duty of the hour receives in this world countless good things, and in the world to come life everlasting.

NEWSY NOTES

Valentine and Washington socials have been much in vogue this year.

Massachusetts Day for the Bay State is to be celebrated this year on March 11.

The Concord Union (N. H.) has secured a portable organ for use of its evangelistic committee.

Some recent financial statements: East Burke, Vt., has $80 for a new church organ; the Shawmut society, Boston, gives $50 to the City Mission; Sheffield, Mass., has raised $210 for church renovations.

The Prospect Hill Endeavorers, Somerville, Mass., will issue an illustrated souvenir containing the historical addresses and much other valuable material used in connection with the recent quarto-centennial of the church.

What is defeat? Nothing but education; nothing but the first step to something better. —*Wendell Phillips.*

A Broadside of Connecticut News

Consulting State Editors: Rev. Messrs. Lewellyn Pratt, D. D., Norwich; J. W. Cooper, D. D., New Britain; J. S. Ives, Hartford; J. C. Goddard, Salisbury

Connecticut in 1899

Returns from 270 of the 326 churches show additions of 1,093 on confession and losses of 842 by death, making a net gain of 251. But because of revision of the membership roll, which has been taken up vigorously by quite a number of the churches, the record is as follows: total additions, 2,031, total losses, 2092, showing an apparent loss of 61. It is a sad disclosure that of these 270 churches 93 have received no member on confession of faith. Has the power of the old gospel in Connecticut grown less? Have the reported "100 ministers" who are seeking a change any connection with this fact? Figures sometimes lie but these figures call aloud with a clarion voice for more consecration in the pulpit and in the pew. With an increasing population, this report from three-quarters of the churches is not cheering. Thirty-nine churches report additions on confession of ten or more each, the largest being the Dixwell Avenue Church of New Haven with thirty-three; the next Grand Avenue, New Haven, with thirty.

A Back Country "Lighthouse"

Barkhamsted is an ideal Connecticut country parish—real backwoods—from one end to the other, and "Barkhamsted Lighthouse" is as well known as "wooden nutmegs." On the hillside near Riverton, in the days when the Albany stage took the place of the iron horse, several log huts inhabited by half-breeds sent forth the shining of their blazing fires through the chinks between the logs as a signal to the stage drivers, and thus gave rise to the sobriquet. But Barkhamsted has another signal tower. The white meeting house has been maintained for more than 100 years with a godly ministry and a pious membership. Noble men and women have gone out into the busy life of the world, and the place bids fair to continue this good work in the years to come. Barkhamsted is a long way from the "jumping-off palce"; but in more ways than one, like many another back country starting point, it has extended its influence through the lights which it has sent out.

In the death of Hon. Henry C. Robinson, Feb. 14, the South Church of Hartford loses one of its strongest pillars, the Congregational church of Connecticut one of its ablest laymen and the country one of the best exponents of Congregational principles. A man of rare sweetness of disposition, of catholic mind, and withal of strong convictions, he has filled a large place in the councils of church and state, and left a memory that will always be a precious heritage to those who knew him.

For some years the Broadway and Second Churches of Norwich have held union missionary services on the first Sunday of each month. The plan is a campaign of education, including the entire benevolences of the church. If all our churches could adopt such a plan—or a better one—the results would be surprising.

Messrs. Puddefoot, Shelton and Ives, with Miss Moffatt, spent a field day at Canaan this week. Missionary work among the foreigners is an increasingly imperative demand throughout New England, and especially in Massachusetts and Connecticut.

Two Pastorates Recently Begun

DANIELSON

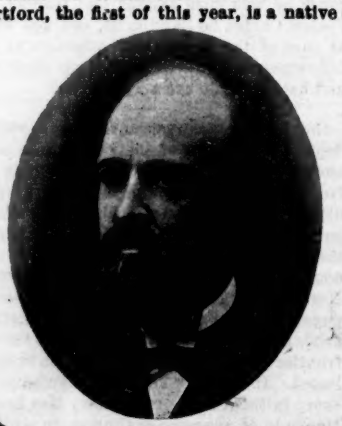
Westfield Church, Danielson, has entered on a new period of activity under the guidance of Rev. S. S. Mathews, who came here from Milwaukee after a four years' pastorate

REV. S. SHERBERNE MATHEWS

at Hanover Street Church. While the new relations really began last year at Easter, the installation has occurred recently. Mr. Mathews was born in Massachusetts, the son of a Methodist minister, and prepared for college at Franklin Academy, Dover, N. H., but took his college course with private tutors, and then after a European trip—the first of his five trips abroad—took the course at Andover Seminary. He and his wife had planned to go to Greece as missionaries, but ill health prevented and Mr. Matthews began pastoral work in Wilmington, Mass., later going to Maynard. Then followed a pastorate at Boylston Church, Boston, and one at Wichita, Kan., then the secretaryship of the New West Education Commission and the Milwaukee pastorate.

HARTFORD

Rev. D. D. Marsh, who entered upon the pastorate of Wethersfield Avenue Church, Hartford, the first of this year, is a native of



REV. DAVID D. MARSH

New Hampshire and a son of a Congregational minister who labored about fifty years in Vermont and New Hampshire. Mr. Marsh graduated at Meriden Academy, Dartmouth College and Andover Seminary. His first pastorate began in 1868 in Memorial Church, Georgetown, Mass., and lasted just twenty years. His second pastorate was in Unionville, Ct., where he remained eleven years, during which time a debt of about $10,000 was paid and 201 members were added. Mr. Marsh entered upon his pastorate in Hartford with vigorous health and enthusiasm. His church is one of the youngest churches and is located at the south end of the city, a mile from any other church.

Music in the Hartford Churches

One of the marked features of church life in Hartford is its musical character. Most fortunate in some of its organists and choir leaders in days gone by—Dudley Buck and Henry Wilson among them—Hartford has long been in the way of making much of the musical side of worship. With up-to-date organs—several being of the finest order—with superior organists and choirs, with ministers in sympathy with the idea of giving of the best to the Master and with Hosmer Hall Choral Union making the singers of the city familiar with the masters of music, we are well equipped for rendering the services of praise a real help to the spirit of worship.

In particularizing it will not be considered invidious to mention the work of Dr. Parker, for forty years pastor of South Church, who has given personal attention to training the choir and bringing out, now and then, some noted musical work in an evening service, as, for instance, Henry Wilson's Gloria in Excelsis, which was rendered with great impressiveness on the last night of the year just ended.

The lamented Dr. Lamson also made much of music. By means of his Sunday four o'clock vesper service, into which he put some of his best strength, he made the splendid organ, unusually gifted organist and choir of First Church contribute greatly to the enjoyment and edification of large congregations—a service that has been well sustained this season under the leadership of Professor Jacobus.

Following the lead of First Church, Park is sustaining this winter a Sunday afternoon vesper service, to the satisfaction of the many who attend and who are uplifted by well-selected and finely rendered music. A notable event was the giving of the new cantata, The Prince of Peace, on the Sunday preceding Christmas by the choir under the direction of its author, Mr. J. S. Camp, organist of the church. So successful was the rendition that it had to be repeated the Sunday following.

Fourth Church, although decidedly institutional in character, has given a prominent place to sacred music, having set apart, by a special service a few years ago, the late Professor Johnson to the work of leadership in musical affairs, with a view to making his part of the service contribute directly to religious impression. The new organ, the gift of some unknown individual, is now under the charge of Mr. Benedict, whose efficiency is in evidence both in the Sunday services and in the recitals which are occasionally given on week-day evenings. A large chorus adds not a little to the effectiveness of the music.

Asylum Hill Church has long been in the habit of giving monthly Sunday evening praise services of a high order, and its fine quartet was the first to bring out in this city Lehman's In a Persian Garden. On a recent evening the same quartet presented in the chapel Ethelbert Nevin's new song cycle, Captive Memories, under the direction of the organist, S. Clarke Lord, whose occasional Monday afternoon organ recitals have been giving great pleasure to the musical people of the vicinity.

Farmington Avenue Church has fallen into line with the other churches of our order, its organist, Mr. Loveland, having already given on the fine new organ two recitals which have shown both the superiority of the instrument and the player.

The new pastor at Windsor Avenue recently indicated his appreciation of the value of music by a praise service which has shown him to be in sympathy with the methods that have done so much towards elevating the character of worship in our city.

If it be true that "of all arts, great music is the art to raise the soul above all earthly storms," then the churches of Hartford are doing not a little towards uplifting our people into a purer atmosphere and a better life.

L. W. H.

At Hartford Seminary

The winter meeting of the trustees was held last Wednesday.——Mr. John Moore Trout, A. M., has received the John S. Welles fellowship.——At the last general exercises Mr. Fulton preached.——The second of a series of talks on missions was given by Professor Merriam, Friday, on How to Preach Missions.——Appropriate exercises were planned for celebrating Washington's Birthday. Songs by a seminary glee club of twenty voices was a feature.——At the Conference Society this week Supt. J. G. Hallimond of the New York Bowery Mission spoke on New York Mission Work.

The Average Church in Connecticut

The article in a recent state broadside, entitled The Connecticut That Now Is, has been criticised as misleading, because of its use of averages without details. In the interest of truth criticism is ever a welcome guest. "Let the righteous smite me, it shall be a kindness." It is well, however, to agree beforehand on the exact point of view; otherwise one might answer him who objects to averages in themselves as Mr. Pickwick replied to the strictures of Mr. Tupman: "You see nothing extraordinary about those stockings *as* stockings, I trust, sir." Now an average is useful but, like a loaded gun, should be handled with care. A man might walk into a pond, on hearing that it averaged only three feet in depth, and yet be drowned. The averages given as to Connecticut churches are strictly correct, and yet there are churches among us far from the mean. It was of a Connecticut parish that the somber tale, Shadyside, was written a generation ago. But the average was restored by the tale of another Connecticut parish, entitled Sunnyside. There are always two sides to a case, especially in Connecticut. One of our pastors lives where he can scarce keep the reporters off his trail, and another where he cannot keep chickens because of the foxes. In New Haven they are agitated over a proposed exchange of eight per cent. railroad stocks; in North Stonington they are agitated over legal permission to shoot eagles that kill the turkey industry. There are extremes in our little state.

A careful computation was made recently by the pastor at Winchester, discriminating between the different classes of churches in the state, with this result: about forty per cent. of our churches are in cities or manufacturing villages, which are rapidly growing in numbers and wealth. Twenty-five per cent. are in well-to-do villages, holding their own or making slow gains in wealth and membership. The remaining thirty-five per cent. are in constantly diminishing rural communities. The school census of Litchfield County, just completed, shows that eight towns have lost out of twenty-six, Morris having suffered the greatest loss, from 122 to 98. On the other hand, New Milford, the largest territorially in the state, has gained 107, and Torrington, "the young Chicago of Connecticut," gained 273! Now in these losing communities there is a constant struggle to keep the churches alive. Of 112 churches chiefly dependent on farming, reports show that in twenty-five years seventeen had made gains of 203, of which Winchester had forty-one; while ninety-five had decreased by 2,137, of which Harwinton (former home of Mr. C. P. Huntington) brought up the rear with a loss of 111.

Nevertheless, the average church of Connecticut is still growing richer and stronger, for the strength of the strong more than offsets the weakness of the small. The Congregationalists are, as a body, vigorous financially. They have a building for state missionary uses, facing the capitol building and Horace Bushnell Park—an asset rather unusual for a single state. A centennial fund for state work is gathering and another for the support of aged ministers, in which beautiful and timely benevolence Connecticut does more than any other state. Church funds and parish property are rapidly increasing. In this conference of twelve country churches the increase in about twenty years is above $200,000. The conditions of thrift obtain generally through the state. The state treasury reports an increase in surplus of over $600,000 for the last year. The savings banks hold several millions more than their previous high-water mark. It was objected that the illustration of the Salisbury Savings Society was misleading, it being obvious that many of its depositors must have been drawn from outside the town. This was supposed to be a self-evident fact. But in order to satisfy the most inquiring spirit a careful computation of a thousand accounts taken at random has been made, showing that forty-four per cent. were local, on which basis, in a town of 3,300 people, 900 of them are shown to have deposits in the savings bank. This fact illustrates the propriety of the name, "Land of Steady Habits."

The wealth of the average church in Connecticut certainly increases the obligation to heed the cry, "There is little Benjamin with their ruler." Sixty-six older churches and seventy-six new ones have in times past looked to us for aid. There are now sixty-two churches upon our list for aid, and the $12,000 put into them is the best investment in Connecticut. To begin with, we get a dividend in cash for benevolences of thirty-three and a third per cent. right back again every year, which outrivals the output of the Comstock Lode. They are confessedly weak, but the hardest thing to kill on earth is a church. Few of the older churches ever die. The additions exceeded the removals, according to the last published returns, by 18, and the numbers on confession exceeded the deaths by 167. Certainly this kind of wisdom is justified of her children.

J. C. G.

The New Haven Churches

THE PAST YEAR

A comparison of the reports of the New Haven churches just received for the year 1899 with those for 1898, as reported in the last Year-Book, gives some interesting facts. The totals cited do not include the college, Danish, Swedish and colored churches. The churches are thirteen in number exclusive of these. Accessions to membership were considerably decreased last year, those by letter being only 116 against 176 the previous year, but the additions on confession were more nearly the same: 137 for 1899 and 152 for 1898. The 256 removals last year are a decrease of fifty-four over the previous year. The total membership has fallen off during the year only twenty-three from 6,197, but the S. S. membership has gained twenty-seven to a total of 4,969. The C. E. societies show a noticeable falling off from a total of 1,094 to 916.

An especially encouraging feature is the marked increase in benevolent contributions from $27,000 in 1898 to $35,400, the amount given for foreign missions increasing from $4,800 to 5,700. But the home expenses have materially decreased from $85,500 to $69,500.

THE CHANGES IN FIVE YEARS

While this comparison shows that Congregationalism has barely held its own in the city, a broader comparison with figures of five years ago is somewhat more encouraging. The additions for 1899 were seventy-nine less than for 1894. During the five years there has been a net gain of 407, the figures being 5,767 for 1894 and 6,174 for 1899. The S. S. membership is also 547 more than five years ago. The falling off in the young people's societies is large. The membership drops from 1,488 to 916, a loss of 572. The benevolent contributions are only $1,000 more than those for 1894, so that the marked increase of 1899 over 1898 is only a return to normal figures.

THE BRIGHTER SIDE

Taken as a whole these cannot be said to be encouraging indications. But there are signs of prosperity. Plymouth Church is distinctly on the up-grade. It is just completing a handsome brown stone edifice to cost about $100,000. Davenport Church, which has had a trying time owing to the decided change in the character of the inhabitants in its section, has modified its methods somewhat and manifests a hopeful feeling. Ferry Street, which was abandoned for a time, is now doing a good mission work in a very needy section. The most encouraging feature is the deepening of a missionary spirit.

A LOCAL TROUBLE

There is, however, too little *esprit de corps* among the Congregational churches of the city. Comity and unity are conspicuous by their absence. There is no denominational ministerial organization such as the Ministers' Meeting of Boston and other cities. Complaints are sometimes heard from the smaller, struggling churches that they receive no sympathy from the larger and more prosperous ones. This lack of unity is traditional in New Haven Congregationalism. Whether it explains the lack of growth or not is hard to say. But the two facts stand side by side.

C. S. M.

What Is Going on at Yale

UNDERGRADUATES' INTEREST IN WORKINGMEN

Some time ago the Yale mission, which is carried on by the academic undergraduates at Yale, dedicated a commodious new building. The work has been constantly enlarging ever since and it is now proposed to increase its aim and scope by starting a social work among the working men of the city. The building is known as Yale Hall, and will be arranged and thrown open for a meeting place for the laboring classes. The work will be intellectual, social and religious. The enterprise is entirely a student matter and is under the direction of Dwight Hall, the college Y. M. C. A.

AT THE DIVINITY SCHOOL

The second lecture in the missionary course by the faculty was given last week by Professor Bacon on The Method of Apostolic Missions.——At the Biblical and Semitic Club Prof. C. M. Mead, formerly of Hartford, and Professor Porter presented papers.——In the Phi Beta Kappa course President Schurman of Cornell lectured on the Philippines, and Dr. Washington Gladden addressed the Leonard Bacon Club upon the subject, The Sermon on the Mount as a Basis for Social Reconstruction.——Professor Fisher has been unable to meet his classes for some time, owing to a slight illness.——An early morning prayer meeting, at 7 o'clock, has been held frequently since the college Day of Prayer.

M.

SOMESVILLE has just had the most prosperous of its 30 years financially. The congregations are also larger than for some years and a new Ladies' Aid Society raised last year $180. The C. E. Society, at one time during the past year, held all three prize banners of the Rockville Union. Within two years improvements have added much to the appearance of the meeting house. The pastor is Rev. G. L. Richmond.

MORRIS.—The pastor, Rev. F. A. Holden, publishes a creditable church paper, a quarterly of 20 pages, entitled *The Herald*, replete with information about the parish and its needs. Such a publication is a veritable pastor's assistant and parish monitor.

NEW HAVEN.—*United.* The Men's Club service was recently addressed by Dr. W. C. Sturgis on George John Romanes.

Life and Work of the Churches

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Monday, Feb. 26, 10 A. M. Topic, The Law of Progress: The Sacrifice of the Strong to the Weak. Speaker, Prof. Edward Cummings of Harvard.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

ECUMENICAL MISSIONARY CONFERENCE, New York city, April 21-May 1.

INTERNATIONAL C. E. CONVENTION, London, Eng., July 14-18.

FROM WESTERN MICHIGAN

Michigan is not particularly proud of its political record of a year past. Our eccentric governor, generally supposed outside of the state to be a "reformer," closes his four years of noisy demonstration without having accomplished anything in the way of equal taxation and finds his own administration clouded by corruption and defalcation by certain advisers, some of whom have fled, others being under indictment. The legislature, which has just adjourned its extra session, is thought to be the most purchasable body of men who have ever assembled as such. Not a few of its members, including the speaker, will soon answer to the Circuit Court for accepting money to influence legislation.

Many believe that the state itself is chiefly to blame for this condition. It asks its attorney-general to serve for $800 a year, its superintendent of education for $1,000, pays its legislators $3 a day during the sessions and all other officers in proportion. Only men of political ambition and wealth, or men used to wages of day laborers, or bribe-takers, can afford to serve. It is a wonder that things are not a good deal worse. The old constitution, made when the state was poor and sparsely settled, has evidently outgrown its usefulness. A new convention must soon devise a new basis for the government of a commonwealth standing at the front in ports, shipping, manufacturing, mining and educational institutions. People have grown weary of "reform" politics ending in heavier taxes, more corruption and dishonor.

The past year has not been marked by striking gains or losses in the churches. It is too late to state with accuracy what the facts are, but, doubtless, there has been some gain in membership and steadiness in the number of churches. No year, certainly, has witnessed more hard work done. Two weak missions united at Muskegon resulted in one promising second church, carefully nourished by the sturdy First Church. In Saginaw a second church has been recognized, and gives promise of being a power among the coal mines recently discovered. In Lansing Pilgrim Church, after a phenomenal growth, has entered its new house on the east side of the river. Ovid takes on new life with the dedication of its new sanctuary, and many another church has come from feebleness to new hope. Ypsilanti has finished a beautiful edifice, and entertains the State Association in May. A number of churches, long dead, have been dropped. At Sandlake a council met the ten surviving members and advised selling the house and joining the other churches of the little village.

The pastoral relations of our churches do not grow more permanent. We are in a chronic state of having two or three score of churches vacant all the time, and they are not dead or decaying. At present Constantine, Plymouth in Lansing, First in Port Huron and Greenville among the stronger churches are feeling their way to a settlement. Greenville's desire fulfilled will make another important vacancy. That frightful "oversupply of ministers" heard of in the East has not burdened us yet, though we are constantly advertising our needs. One field has tried for four months to get a candidate to visit them in vain. The trouble in the smaller fields is the salary. Men who like to work hard at $600 a year can be accommodated in a score of fields. Some changes promise good things. Rev. E. S. Ireland, formerly of Dundee, comes to the lake port of Saugatuck to an enterprising church. Fremont has imported Rev. W. F. Harding from Indiana and looks forward with confidence. Portland calls W. E. Stevens of last year's class at Andover. Frankfort, another lake port, secures Rev. W. H. Hurlbut of Bangor. Rev. S. T. Morris is to supply Lowell for six months, with a view to helping certain special difficulties. D. F. B.

LOUISIANA ASSOCIATION

This thirty-first conference was held Feb. 2 4 at Central Church, New Orleans, at present pastorless. Rev. M. W. Whitt was moderator. The sermon was preached by Rev. L. A. Planving. Reports from the churches told a story of cultivation and pruning—the development of internal life by cutting off the dead branches and by stimulating to greater fruitfulness those that are alive. While the accessions were not numerous, the churches appear to stand more strongly than ever for purity and righteousness. Each year Congregationalism seems to strike its roots deeper, and to give greater promise of permanency. It is gradually creating the conditions of its own success. The pastors, the product, with one exception, of the A. M. A., are growing men. The intelligence and spirituality of the addresses and discussions marked a distinct gain over previous sessions.

The relation of the association to the churches, the Holy Spirit and the conditions of acceptable prayer were presented in interesting addresses by Rev. R. V. Sims, E. Herbert and J. A. Herod. The lay element was especially helpful and prominent. In discussing the duty of laymen to the church, and the relation of the young men thereto, it gave the pastors insight into the minds of the pews and showed at the same time ability which commands recognition as among the unordained forces in our church life.

Rev. G. W. Moore presented acceptably the greetings of the A. M. A. in the place of Secretary Woodbury, who was unable to come. The school, the home and the church, the fundamental institutions of society, were presented in their mutual relations—the first in a fine address by Pres. Oscar Atwood of Straight University, and the second and third by Prof. G. W. Henderson.

Several promising educational enterprises were brought before the association, which afforded striking evidence of the Christian zeal and enterprise of former students in the schools of the A. M. A. and of the growing friendliness in the relation of the races in the city. The Woman's Missionary Union and the Sunday School Association held interesting sessions. G. W. H.

OUR INTERESTS IN CALIFORNIA

A NOTABLE PASTORATE

There is little distinctively "Californian" except certain unique features of climate. In its traditions and present interests Southern California is almost as distinct from the northern part of the state—from which it is insulated by a huge stretch of mountains—as is Maryland from Massachusetts. In travel and communication Los Angeles is remoter from San Francisco than is Baltimore from Boston. Accepting this fact, our churches in Southern California seceded in good temper from the northern churches and formed a "State" Association of their own. Of this association the metropolitan church is "The First" of Los Angeles. It has recently observed the half decade of its present pastorate, one so notably successful as to be cause of general thanksgiving. Dr. W. F. Day found the church facing the hard times five years ago with a burden of debt to which its weakened strength seemed wholly unequal. By the infection of his faith and guided by his excellent business judgment this debt has recently been entirely lifted, upon which consummation the long deferred dedication of the large church buildings was made. They had been materially improved and one of the finest organs on the coast built. The membership has about doubled; its present number, 815, making it the second in size on the coast. Dr. Day has welcomed more than a hundred members a year, 575 in all. The audiences have increased in equal or larger ratio. As distinctly an orator, studiously avoiding "pulpit" tones and manners, Dr. Day is especially attractive to young men. He is classed a conservative in his theology, but maintains a kindly spirit toward his "liberal" brethren by whom, as by all, he is held in affectionate honor.

FALLING INTO LINE

It is stated that the entire amount of the liberal appropriation of the Presbyterian Home Missionary Society to its California churches goes into the state treasury in taxes. This is approximately true of all denominations. California alone of our states taxes churches. An interdenominational body, of which Pres. J. K. McLean is a member, and which includes Catholic and Jewish clergymen, has directed a movement which seems likely to remove from the state this distinction. Their efforts resulted in the submission of an amendment to the constitution exempting property used exclusively for religious worship. This met but one opposing vote in the legislature and is nearly certain of adoption. It will greatly relieve our churches.

W. H. M.

REVIVALS WEST AND EAST

Evangelistic effort in MISSOURI has been more fruitful in accessions than for several years. Among our churches which have been strengthened spiritually and increased most largely in membership are the following: At GREEN RIDGE meetings were held last fall by Evangelist Robert Layfield, resulting in about 50 accessions to our church, other churches sharing in the harvest. During the winter special meetings for prayer and instruction in the Scriptures have been largely attended. The results have been most helpful.——At LEBANON the pastor was assisted by Rev. J. M. Thompson, numerous additions to the church following. Much interest has been awakened in outlying districts by pastoral effort and branch Sunday schools, three of which are sustained.——KANSAS CITY (Tabernacle) KIDDER and HAMILTON have participated in union meetings conducted by Rev. D. M. Hartsough. Thirty-three persons have united with Tabernacle Church, largely from the older young people in the Sunday school. The Kidder church had been enjoying a quiet work of grace for some weeks. Large interest was felt for the 100 students of Kidder Institute. The 44 accessions, 42 on confession, included 23 students, and the spiritual life of the town has been strongly affected. During the first year of Rev. A. M. Beman with this church the accessions have numbered 59. The meetings at Hamilton are still in progress.——Our SPRINGFIELD churches share in the work of grace in connection with Major Cole's meetings, an account of which we have already printed.

An interesting series of meetings has just closed at South Broadway Church, DENVER, COL. One Sunday was devoted to the Bible school as Decision Day, when 43 scholars arose to express faith in Christ. Rev. C. H. Stevens, the pastor, was assisted by Rev. A. S. Bush.

At BRAINTREE, EAST, VT., the pastor has been aided in special services by neighboring ministers, Rev. Messrs. R. H. Abercrombie and A. C. Gilmore, and there have been numerous conversions.——Two weeks' special meetings in SHELDON closed Feb. 9, in which the pastor, Rev. John Graham, was aided by Rev. C. J. Peterson. Previously Mr. Peterson had been assisted by the Sheldon pastor in work in his own parishes at East Berkshire and Montgomery Center.

CAMDEN, N. Y., is being swept by a revival wave. Evangelist Needham is holding meetings in the Congregational church, alternating with the Presbyterians. There is a large attendance and a growing interest.——FRANKLIN enjoyed a great

awakening in January, and the pastor, Rev. John Marsland, has a class of nearly 50 in training for church membership.

The meetings in SHIPSHEWANA, IND., closed Feb. 15, with 30 conversions.——In INDIANAPOLIS, at Brightwood Church, union meetings of the three denominations in the district are being held. Inquiry m etings follow the regular services.——The meetings in Ross, conducted by Rev. E. W. Murray, resulted in a revival, with about 20 persons entering the Christian life.

PLANS NOT EVERYWHERE PROPOSED

At NEEDHAM, MASS., a men's prayer meeting has been started for pastor, deacons and others, who meet at 10.15 Sunday morning to seek a blessing on the work of the day. It has proved an inspiration. The attendance at Friday prayer meeting has more than doubled also.

The midweek meeting in THOMASTON, ME., has undergone a change. The first half-hour is spent in a devotional service, after which a lecture is given by the pastor, Rev. C. D. Boothby, on Christian doctrine. Large attendance and interest are manifested. Every fourth week in place of the lecture a question box on the lectures is conducted.

In ASHLAND, ME., the lumber camps take most of the men during the winter season, but the pastor, Rev. J. T. Berry, supplies a dozen or more camps with books, papers and magazines, thus keeping his people in touch with the church work. In GARLAND, a young men's club meets on Saturday evenings in the church parlors and has a membership of 32.

As has been the custom for more than half a century, the friends of Rev Robert Ford, the pastor in CAMPTON, N. H., gathered recently at the parsonage for their annual evening visit. Notwithstanding the storm, nearly 100 persons were present. On departing, the company left upward of $50 in cash and other valuables as a token of regard.

The Sunday school in OSWEGO, N. Y., has recently gathered and mounted in a massive frame photographs of all former pastors, eight in number. The collection hangs in the pastor's study at the chapel.

Since the pastorate at STERLING, KAN., of Rev. A. W. Bishop began last April 41 members have been received and the S. S. attendance has increased one-third. An orchestra renders efficient service at the S. S. and evening services. Besides paying his salary promptly each month the people have presented the pastor with a fine set of china and a $100 typewriter; and also provide for his daughter's term bills at college.

In STOWE, VT., two classes a week in dumb-bell exercises have been organized. The drills are conducted in the vestry, the pastor, Rev. C. P. Emery, acting as instructor. Out of the S. S. work in Moscow interest has so grown that the women of the place have formed a Ladies' Society and Sewing Circle.

EDEN, VT., is planning to secure a resident worker for a year. A generous gift from a native of the town, now resident in Massachusetts, aids in this effort. Miss Nellie M. Jones, recently sent there by the Missionary Society, will be invited to stay. Rev. H E. Loehlin, who has supplied this place from North Hyde Park, will give his whole time to the latter field.

MANY MERRY MEETINGS

A Chinese S. S. New Year's party in CLINTON, MASS., was an occasion of rare interest at the time of the Chinese New Year. A reception was succeeded by Chinese songs and the rendering of selections committed to memory by the pupils. A supper followed. Tasteful souvenirs and flowery decorations added much to the event. This department of the church is one of its most successful. Rev. W. W. Jordon is the pastor.

An unusually pleasant feature of the annual meeting in NATICK, MASS., was the gathering in the afternoon of the elderly members who were not able to be present in the evening. About 25 were on hand and had supper in the parlors at four o'clock. All seemed to appreciate this opportunity for meeting old friends and having a part in the election of church officers.

At MIDDLEBORO, MASS, the fifth annual banquet of the Men's League of Central Church, on the evening of Feb. 16, brought out 75 men, of whom 40 are church workers. A stirring address on The Discipline of Character was delivered by Rev. F. E. Emrich of South Framingham.

The Rhode Island Congregational Club of Providence held its February meeting on the 12th at the Trocadero with an attendance of nearly 150. An impressive address was given by Dr. J. H. Ecob upon The Aim of Culture. A resolution of tribute was voted to the memory of the late Hon. Thomas Barnefield, a former president.

In DETROIT, MICH., the annual dinner of the Men's Club of First Church was held at the Russell House, Feb. 19. The address was by E. S. Wheeler of the canal survey commission on The Nicaraguan Canal.——A reception was given last week to Rev. and Mrs. Dickson, who will be supported on the foreign field by the First Church. They sail for Ceylon May 1.

The Men's Meeting at SHEBOYGAN, WIS., on Lincoln's birthday was addressed by President Flagg of Ripon College on The Life and Times of Abraham Lincoln.

A FEASIBLE S. S. FEATURE

In SYRACUSE, N Y., Mr. J. H. Cox of Kansas City, a Sunday school missionary, has been laboring in connection with Plymouth Church for two weeks looking up thoroughly children and others who do not attend Sunday school within a radius of a mile. He is a specialist in this work, and by using the church people as assistants brought in 25 new scholars the first week and 87 the second. His method is to go into homes and invite children who do not attend Sunday school to the special school in which he is working, in the name of the pastor and superintendent, to obtain a promise that the children shall be ready before the S. S. hour for the church people to call for them. Feb. 11 about 20 of the congregation went to the homes of the children to escort them to the school. Then followed the introduction, assignment to classes and so on. Doubtless part of those thus brought in will not long continue, but it is hoped that a considerable number will remain.

LIGHTS GONE OUT IN TWO NEW YORK CHURCHES

A great bereavement has fallen upon the New England Church, SARATOGA SPRINGS, in the death of the wife of the pastor, Rev. W. O. Wark. The entire community is deeply moved by this sudden and early removal of one who for five years has been a shining light. The pastor, now absent for a few weeks, has the sympathy and prayers of the church and congregation, and his near return is gladly anticipated.

OSWEGO also mourns its loss in the death of Alonzo H. Failing, senior deacon and honorary S. S. superintendent. He was one of the "makers of Oswego," has held several city offices and was city chamberlain until Jan. 1. He was a charter member of the church and a man greatly beloved. For 40 years he marked in a Bible in his pew the text of every sermon he heard, with date and preacher's name. This unique record of faithful attendance at church is of great value and will be preserved among the most treasured memorabilia of the church.

GAINS IN MATERIAL EQUIPMENT

A present to the church in MERIDEN, N. H., is a row of new horsesheds in the rear of the meeting house. They are nine in number, under one roof, and are made from a pleasing design to harmonize with the main building. Mr. J. D. Bryant of Boston is the donor. The work was done under the superintendence of the pastor, Rev. C. F. Robinson. Commendable activity has been manifest in the harmonious work of furnishing the new church building and in making it a hospitable church home for the community.

The First Church of HUNTINGTON, MASS., has added furnace heating to its list of late improvements, and Second Church has just placed a new pip organ in its auditorium

The tasteful brick church in VIENNA, ILL., is about finished and will be dedicated March 18. As soon as the house is complete a Sunday school and C. E. society will be ready to occupy the building and aid in vigorous activities under the leadership of the pastor, Rev. W. K. Bloom ——A new frame church in MOUNDS, I L., will seat about 250. It is nearing completion and will be dedicated in a few weeks.

At ANGOLA, IND, last Sunday was the day set apart for dedicating the new and beautiful church. The successful culmination of the movement to finally abandon the original location and secure a new site and building in a central, commanding situation is a source of gratification to the people. The feeling is enhanced by Rev. P. E. Holp's accepting the pastorate.

Under the energetic leadership of its pastor, Rev Charles W. Longren, the church of MONTROSE, COL., has secured a new room for prayer meeting, infant class and the purposes of a kitchen. A 60-foot tower for the bell has been built and the house of worship has been painted outside and decorated within. By this new arrangement the audience-room will furnish seats for 300. This addition has been secured at a cost of $1,500.——A new organ has been purchased by the South Broadway Church, DENVER, and a new piano for the Sunday school.

HENRIETTA, N. Y., recently took an offering for a new church bell to replace the old cracked one now in the tower. Sufficient money was raised for the new one.

A sweet-toned bell has been put into the tower at LONG BEACH, WN., of which the people show their appreciation by increased attendance.

Important repairs have been made in the audience-room of FORT SCOTT, KAN.

REAL RESULTS FROM SYSTEM IN GIVING

The strengthening of benevolences according to the plan of the South Evangelical Church, WEST ROXBURY, MASS., as described in our columns last week, may be still further emphasized by the report of that church on its last year's gifts. While two years ago under this plan a total of $725 was realized for benevolences, $1,360 were contributed in 1899 -an average of $7.25 per member, non-resident members included. No large individual givers are members of the congregation. Aside from one gift of $50 through the church from "an outsider," the largest single gift was $25.

A great incentive comes to children's giving by concentrating their attention upon one special object. Thus the Junior Endeavorers of Second Church, KEENE, N. H., have just taken up the support of a native Bible reader in India at a cost of $25, and already the amount is nearly in hand. So, also, in SCOTLAND, MASS., last year the Star Light Group, a missionary society of young girls, has raised $25 for the Armenian Orphanage at Harpoot for the support of a special orphan.

MONEY MATTERS MAINLY

At NORTH ADAMS, MASS., in one Sunday recently, the church raised $3,000, which, with $1,050 collected the previous week and also a few other pledges covers the sum necessary to pay for the repairs on the church, chapel and organ. The sum was easily raised. These repairs were necessitated by the fire which occurred during the holding of a church fair last spring.

Old North Church in WEYMOUTH, MASS., has had a hard struggle financially of late but now new signs of vigor are apparent.——BASS HARBOR, ME., has been similarly burdened by a debt on its pretty building, but the canceling of this debt is a large relief.——MOUND CITY, ILL., reports a like renewal of courage, owing to the clearing up of pecuniary troubles.

The SARATOGA SPRINGS, N. Y., church has during the past year made faithful and partially successful efforts to raise money for a new church edifice in a more desirable locality. The pastor, Rev. W. O. Wark, has taken hold of the idea with much enthusiasm.

Covenant Church, INDIANAPOLIS, the youngest of the denomination in the city, is happy in the receipt of $1,500 from the C. C. B. S. to complete the payment on its lot and chapel. It has a wide and needy field.

First Church, BELOIT, WIS., raised $1,000 for home missions the past year.——UNION GROVE, WIS., at a recent Sunday morning service, in response to a call by the pastor, V. P. Brown, for funds to pay the remaining indebtedness, immediately raised $425, and the entire debt was provided for.

NEW JERSEY CHANGES

During the year beginning March 1, 1899, there have been an unusual number of shifts in the pastorates. At ASBURY PARK Dr. D. E. Marvin succeeds Rev. H. T. Widdemer, who resigned last September. In CHESTER Rev. C. F. Wood succeeds Rev. G. A. Viets, who closed work in February last year. EAST ORANGE, First, has now as pastor Rev. A. W. Vernon, who followed Dr. C. H. Everest. GLEN RIDGE has Rev. E. W. Brown following Rev. F. J. Goodwin. In ORANGE is Rev. F. W. Hodgdon, who was installed Feb. 15 as successor to Rev. C. A. Savage, who died last May, and at NEWARK, First, is Rev. G. L. Hanscom, coming after Rev. J. A. Chamberlin. In September a new church, River Edge, was received to the conference. The church at Coytesville disbanded last year, and now Morristown has voted to do the same on April 1.

SOCIAL EVENTS IN NEW HAMPSHIRE

The new pastor and his wife at Second Church, KEENE, Rev. and Mrs. Howard Billman, were given an enjoyable reception Feb. 6, when between 300 and 400 parishioners came together to extend their congratulations and cordial welcome. Seven clergymen and many representatives of various churches honored the occasion with their presence. The church parlors were handsomely decorated for the hour. Choice musical selections were rendered and light refreshments were served during the

evening.——At PEMBROKE, also, the parishioners of Rev. P. E. Bourne lately made their way to the parsonage and left valuable and substantial tokens of affection.

THEOLOGICAL SEMINARIES

Bangor

The Senior Class has begun the study of sociology under Professor Sewall.——The Day of Prayer for students was observed Sunday, Feb. 11. The meeting held at 9 A. M. in the chapel was conducted by Professor Denio, who gave a brief survey of the world's movement, closing with mention of important facts that call for special prayer.——President Tucker, who was to deliver the Bond lectures, now finds himself unable to do so. This feature may have to be dispensed with this year.

Andover

Rev. R. S. Crothers of Cambridge addressed the Society of Inquiry, Feb. 21, on the subject, How the Preacher May Give Reality to His Work.——Rev. F. W. Hodgdon, '97, late of Greenfield, Mich., was ordained at Orange, N. J., Feb. 15. Professor Churchill preached the ordination sermon.——Mr. Rockwell of the Senior Class preached in Greenville, N. H., Feb. 18, for Rev. John Reid, '99, who was married Feb. 14.

Oberlin

Professor King is delivering, under the auspices of the University Y. M. C. A., a series of lectures at the Ann Arbor University on Why We Believe Christianity.——The Senior sermon was preached last week by E. A. King on A Plea for Missionary Activity.——Mr. Raymond of the Senior Class gave an address last Friday at the Pilgrim Church, Cleveland. His subject was The Southern in the Mountains.——The lectures by Secretary W. F. McMillen have been greatly appreciated.

Chicago

Prof. James McNaughton, principal of the Protestant School for Boys, Smyrna, Asia Minor, addressed the seminary, Feb. 13, on The Religious Condition of Turkey.——President Fisk's 80th birthday was celebrated at a meeting of faculty, directors and friends in the seminary parlors, Feb. 16.——At the seminary settlement, Chicago Commons, the last two public meetings on social questions had addresses by D. D. Thompson on Some Great Social Reformers, and by Clarence S. Darrow on Leo Tolstoy.——The seminary has four men studying in Europe this year, viz., R. E. Bowers and H. M. Jones, fellows of 1898 in Edinburgh, James Mullenbach, fellow of 1899, in Halle, and A. S. Dascomb of the Senior Class, who is studying under direction of the faculty in Edinburgh, and who returns to graduate with his class.

WEEKLY REGISTER

Calls

BABBITT, Will A., Presb. Ch., Katonah, N. Y., to First Ch., Ashtabula, O. Accepts.
BERCKMANN, Wm. O., New Fairfield, Ct., accepts call to Orient, N. Y.
BOLTON, R. A., to Junction City and Milford, Kan. Accepts, and has begun work.
BRADLEY, Ernest B., Pacific Sem., to Fourth Ch., Oakland, Cal., for five months or longer; also to Park Ch., So. Berkeley (Lorin P. O.). Accepts the latter.
COOK, E. A., Jr., Chicago Sem., to Algonquin, Ill. Accepts.
DUNSMORE, H. Chas., formerly of Mattawan, Mich., lately of Episcopal body, to Bangor and West Bangor. Accepts.
EVERETT, John E., Kiowa, Kan., to Onaga. Accepts.
FIELD, Jas. P., formerly of Chillicothe, Mo., to Riverdale. Accepts.
FROST, Wilfred B., Central and Cedarwood, Ind., to Fremont and Jamestown.
GARDNER, Edward V., to remain another year at Grand Island, Neb.
GERRIE, Wm. A., formerly of Clintonville, Wis., to Bethany Ch., St. Paul, Minn. Accepts.
HENRICKSON, John M., Swedish Ch., Orange, Mass., to Swedish Ch., Bridgeport, Ct. Accepts.
HILLS, Wm. S., to remain another year at Garfield, Kan. Accepts.
HOLDEN, Lewis H., Newark, N. J., to be pastor's assistant at Second Ch., Waterbury, Ct. Accepts.
JACKSON, Thos. C., late of Maynard, Mass., to Ironton, O. He began work Jan. 1.
JONES, Nellie M. (lay missionary), to remain at Eden, Vt., for a year. Accepts.
LONG, Sam'l A., recently of Richmond, Mich., to Watervliet. Accepts, and has begun work.
MCDOWELL, Henry M., recently of Downs, Kan., to Norwalk, O., where he has been supplying. Accepts, and has begun work.
POUND, Wm. H., Cortland, N. Y., to Geneseo, Ill.; also to be supt. of City Missionary Society, Cleveland, O. Accepts the latter, to begin Mch. 11.
SHERROD, Edgar A., Waukomis, Okl., to Nickerson, Kan. Accepts.
THAYER, Chas. S., Westfield, Mass., who has recently returned from four years' study in Germany, to assistant pastorate of Union Ch., Providence, R. I. Accepts.
WALLACE, Geo. R., Pilgrim Ch., Chicago, to Westminster Ch., Spokane, Wn. Accepts.
WELLWOOD, Sam'l D., to remain the third year at Wheatland, Mich.
WHITLOCK, Frank M., Fellowship Ch., Indianapolis, Ind., to be English pastor of Bethlehem Ch., Cleveland, O. Accepts, and began Feb. 1.
WYCKOFF, Herbert J., formerly of Fayette, Io., accepts call to Topsfield, Mass.

Ordinations and Installations

CHALMERS, Thomas, t. First Ch., Manchester, N. H., Feb. 14. Sermon, Rev. William Knight; other parts, Rev. Messrs. C. A. Bidwell, N. L. Colby, G. H. Reed, Drs. C. H. Beale, B. W. Lockhart, Cyrus Richardson, G. R. Hall.
HODGDON, Frank W., t. Orange, N. J., Feb. 15. Sermon, Prof. J. W. Churchill, D. D.; other parts, Drs. A. H. Bradford, F. W. Baldwin, C. E. Jefferson, Rev. Messrs. W. A. Rice, A. W. Vernon, W. B. Brown and Stanley White.
THOMSON, A. Eugene, rec. p. Lorain, O., Feb. 14. Sermon, Dr. H. M. Tenney; other parts, Rev. Messrs. C. W. Carroll, W. E. Cadmus and A. H. Currier, D. D.

Resignations

DANFORD, Jas. W., Brownton, Minn., after a five years' pastorate.
HUBBARD, Horace L., Henrietta, N. Y., *withdraws* resignation for a year, at earnest request of the church.
MACQUEEN, Peter, Day St. Ch., West Somerville, Mass.
POUND, Wm. H., Cortland, N. Y., to take up missionary work in Cleveland, O.
ROGERS, Alonzo, New Whatcom, Wn., to rest for at least a year.
SNELL, Chas. Y., Redondo, Cal. He will reside in Los Angeles.
WOOD, W. H., Londonderry, Vt., to take effect Apr. 1.
WOODCOCK, Thos. J., Lead, S. D.

Churches Organized

GRAY'S CHAPEL, near Statesville, N. C., 18 Dec., 30 members. Rev. C. P. Lackey, pastor.
MAKANDA, Ill., rec. 6 Feb., 97 members.
MT. ZION, N. C., 18 Jan., 26 members. Rev. C. P. Lackey, pastor.
RADFORD, N. C., 27 Jan., 13 members. Rev. J. E. McNeill, pastor.

Stated Supplies

FORSELL, K. E., of Worcester, Mass., at Swedish Ch., Orange, till June 1.
HOLBROOK, David L., recently of Fond du Lac, Wis., at Sheboygan, during the absence of Rev. J. T. Chynoweth in search of health.
NORTON, Geo., Hartford, Ct., at Jackson and Brooks, Me.

Ministerial Personals

ADAMS, Geo. C., pastor of First Church, San Francisco, Cal., recently presented the claims of orthodox Christianity in the Unitarian Ch. of Oakland.
AYER, Franklin D., of Concord, N. H., has been supplying Tabernacle Presb. Ch., Philadelphia, during the illness of the pastor, Dr. McCook.
BLANCHARD, Addison, recently passed his 60th birthday, which was celebrated as the midwinter picnic of the Denver Ministers' Club, held in the parlors of First Ch. A symposium on preaching, an original poem by Rev. S. C. Fulton and congratulatory speeches were interesting features. The honors were shared by Dr. E. E. Drake, whose 60th birthday fell on the previous day.
CARROLL, W. Irving, preached the sermon at the Moody memorial meeting held by the Pastors' Association of Dallas, Tex.
GOODSPEED, Frank L., and his wife, were tendered a reception by First Ch., Springfield, Mass., prior to their departure on a six months' European tour, during which Dr. F. L. Robbins will supply the pulpit.
GOVE, J. Sherman, pastor at E. Jaffrey, N. H., has had his salary increased $100.
GURNEY, Henry E., the new pastor at Warsaw, N. Y., and his wife, were recently given a largely attended reception in the church parlors.
HIGGINS, Robt. M., was presented with a purse of money, Feb. 6, at a farewell reception given him by Plymouth Ch., Grand Rapids, Mich. The ministers of the city tendered him a dinner, Feb. 12.
HUFFMAN, Wm. N., formerly of Huntington, Ore., now of Alameda, Cal., has been immersed and has entered the Baptist ministry.
JONES, Carl S., recently received a purse of $140 at a donation party given by his church in Chelsea, Mich.
KETTLE, Joseph S., was given a hearty reception of welcome Feb. 6 by his new people at Hot Springs, S. D.
MOXOM, Philip S., pastor of South Ch., Springfield, Mass., is at Ithaca, N. Y., for eight days, serving on the staff of Cornell preachers.
SKINNER, Edward, pastor at Dover and Wakarusa, Kan., was recently thrown from his horse because of a broken culvert, but resumed his journey and filled an appointment at one of his four preaching points.
STEVENS, Clarence H., formerly a helper of Mr. Moody in Chicago, now pastor of South Broadway Ch., Denver, leaves, Feb. 23, for a three months' trip to the Holy Land.
STEVENS, Frank V., and his wife were tendered, Jan. 30, a cordial reception of welcome by their new church at Whitewater, Wis.
WOTH, Friedrich, for several years pastor of the German Ch. at Germantown, Neb., has gone to Naperville, Ill. Mr. Cornelius Richert succeeds him at Germantown.

The addresses of our workers in Cuba, all of whom are located in Havana, are as follows: Supt. E. P. Herrick, Consulado 69, Letter C, P. O. Box 723; Rev. A. De Barritt, Aguila St, No. 281; Rev. J. M. Lopez-Guillon (for three months), Paseo 12 Vedado.

Christian Work and Workers

A Moody memorial meeting was held in Tokio, Japan, on the 27th of last month, which attracted a large audience.

The influential men of the Unitarian denomination doubtless have made Rev. Samuel A. Eliot realize that it will be a great deal easier for the South Church, Boston, to find in another man a successor to Rev. Edward Everett Hale than it would for the Unitarian association to find another bishop-secretary like Mr. Eliot. Hence the declination by Mr. Eliot of the call from the South Church.

The friends of Mrs. Gulick will rejoice to learn that she has raised over $50,000 of the $125,000 desired for the purchase of property in Madrid to serve as the future home of the International Institute for Girls, now temporarily at Biarritz. A fair proportion of this amount has resulted from drawing-room gatherings in Brookline, Worcester, New York and elsewhere. She keeps persistently at her task, and yearns for the time when she can be relieved from the labor of money getting in order to prosecute the educational work of her school.

It has been proposed to start a second George Junior Republic in the vicinity of Boston. But it has been decided—and wisely—that the experiment should be allowed to have a thorough trial in its original home before being duplicated. A Boston cottage, however, is to be added to the original republic at Freeville, N. Y. This is to accommodate some twenty boys from Boston's slums, and is expected to cost about $1,500. Mrs. C. F. Withington, 1 Elm Hill Avenue, Roxbury, Mass., will receive contributions for this worthy object. The purpose and workings of this novel, beneficial and promising juvenile republic already have been made known widely, and have been described in these columns. No better scheme for developing aright the characters and energies of boys has yet been devised.

The example set by the American Y. M. C. Associations in the Spanish-American war has been followed by the British, Australian, Canadian and Cape Town Associations—all of which made themselves thoroughly acquainted with the plan and method of the American work. The London committee took the lead, and there are now with the British troops in South Africa eight tents and fourteen association workers, including the general secretary of the British international committee. With the Canadian contingent one secretary was sent, provided with large supplies of reading matter and stationery, including New Testaments in the French language, for the troops enlisted in the Province of Quebec. By a special permit granted by the Boer commander, one of the Canadian workers since sent out went through to Pretoria, where he is caring for the spiritual needs of British prisoners.

Statistics recently gathered by the public relations committee of Hartford Theological Seminary respecting the state of religion in forty five of the leading institutions of learning in this country have just been published. In only three of these institutions is the situation reported as at all discouraging. The average per cent. of Christians in the Senior classes of seven non-sectarian institutions is seventy-two and one-seventh per cent. Sixty-five per cent. of the students in the academic and scientific departments of Yale are reported as Christians. Fifty men there are planning to enter the ministry. The average percentage of Christians in the Senior classes of the eleven Congregational institutions reporting is seventy-nine per cent. One hundred and twenty one men in the Senior classes of twelve Congregational institutions are studying for the ministry; thirty-nine of these are volunteers for missionary service. The total number of candidates for the ministry in the Senior classes of thirty-seven institutions is 283, and of these 100 plan to work on the foreign mission field. This certainly is an encourag-

ROYAL
Baking Powder
Made from pure cream of tartar.
Safeguards the food against alum.
Alum baking powders are the greatest menacers to health of the present day.
ROYAL BAKING POWDER CO., NEW YORK.

ing report and a testimony to the admirable work the college Y. M. C. A. is doing.

Hints and Helps for Church Workers

GETTING PEOPLE TO PRAY

Rev. C. L. Merriam of Lowell, desiring to aid his people in their family and personal devotions, prints on the back cover page of *The Congregationalist* Handbook these specific topics for each day in the week from Sunday to Saturday:

Parish, its families, the aged, the sorrowing, the sick, the absent and the unsaved. For God's blessing on word and work.

City, its government, its citizens and its guardians of life and property.

Nation, the President, his Cabinet and Congress, the army and navy and for those who are seeking to inspire the people with the teachings of Jesus Christ. For institutions of reformation and healing.

World, the nations and their rulers and for all who are spreading Christ's kingdom in the earth.

Church, its pastor, members and organizations, for baptized children and for those just beginning the Christian life.

Family, that its sacredness and vital importance may be realized and that family worship be observed. For parents, children and servants.

Schools, that our common schools may be maintained and bettered and higher institutions of learning be liberally fostered. For teachers and scholars.

ANOTHER METHOD

This prayer pledge was sent to every clergyman of every faith (Catholic included) in Sharon, Canton, Stoughton, Mass., with a request for such co-operation as each might properly afford along his own lines of effort. It was distributed in all the evangelical churches in the towns, in one Universalist and one Unitarian. The pledge is read from the pulpit, with a request that each person take it home and read it, at least once each day, as a guide to personal prayer and consecration:

From this time until Easter Sunday next I will pray each day: (1) That the Holy Spirit may so fill *me* that those nearest me in my home, my school, or in my business and social life, may believe in my honest effort to follow Christ. (2) That the Holy Spirit may help my pastor to be more like Christ. (3) That the Holy Spirit may be poured out on my church and all means used to do God's work in our community. (4) That some friend (selecting a particular one) may be brought to Christ. (5) That I may be given love and wisdom to win some soul to Christ. (6) That all who accept Christ and are trying to serve him may see their duty and privilege of confessing him before men. (7) That in the three towns now uniting at the mercy seat—Canton, Sharon, Stoughton—the Holy Spirit may move mightily to bring men and women to the cross.

Bishop Thoburn of the Methodist Episcopal Church, who edits *The Indian Witness*, is out of sorts with the premillenarian twist which Rev. A. T. Pierson gives to the *Missionary Review of the World*. He condemns such an utterance as this by Dr. Pierson: "No sign remains in the church at large that the Spirit of God retains his seat in his own temple. The Shekinah glory is departed." And calls upon Dr. Pierson, "as a matter of simple justice to the Holy Spirit, to name any definite period in the history of the church as a whole, since the death of the writers of the New Testament, when the Holy Spirit had such sway as he has now, and when his gifts for useful service were distributed so widely with such lavish hand."

Marriages

The charge for marriage notices is twenty-five cents.

SAWYER—HARRINGTON—In Northboro, Feb. 14, by Rev. A. D. Smith, Arthur H. Sawyer of Stirling and Alice M. Harrington of Northboro.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

HASTINGS In Windham, Vt., Jan. 30, Deacon Charles M. Hastings, aged 73 yrs., 2 mos., 12 dys.

SARGENT—In Malden, Feb. 9, Nancy B., daughter of the late Deacon Thomas Sargent, aged 72 yrs., 13 dys.

MR. SAMUEL A. BRACKETT

Who died the 8th inst., was born in Barnet, Vt., seventy years ago. He came to Boston when a young man and early identified himself with the Shawmut Congregational Church. For thirty years he was a teacher in the mission Sunday school connected with that parish, and many of his boys can testify of his devotion in leading them to the service of the Saviour, whose steps he had followed with rare fidelity and zeal. Upon removing to Roxbury, a few years ago, he united with Immanuel Church and was one of the deacons at the time of his death.

Mr. Brackett was widely known in the Boston tea and coffee trade, with which he had been identified for many years. He was the soul of business honor. He believed in applying the "golden rule" to business affairs, and was the very type of commercial integrity. After threescore years and ten of active contact with the world, he leaves a stainless name.

It has been said of Mr. Brackett that he never had a selfish thought. It might be added that he never spoke a harsh word, except, perhaps, when he was roused to righteous indignation at some instance of wrong or meanness. Amid trouble and discouragement he preserved a smiling face, and his cheerful manner was as a tonic for those who were in trouble. Almost the last act of his conscious life was to take a message of cheer and sympathy to one in bereavement, and this was but typical of his whole character.

Mr. Brackett never accumulated wealth or sought public office, but he died rich in the affection of a host of friends, and in the honor and esteem of his business associates. He leaves the heritage of a spotless memory and of a life and character that is an incentive to higher things for all who had the privilege of knowing him.

A widow and two sons survive him.

MRS. WILLIAM O. WARK

Mrs. Grace A. Partridge, wife of Rev. William Orr Wark, pastor of the New England Congregational Church of Saratoga Springs, N. Y., "entered into rest" Jan. 20, in the thirty-fourth year of her age.

A large place is left vacant by her removal. She was always bright and happy, kind and self-sacrificing, ever availing herself of opportunities to be helpful to others. She was a diligent and efficient student, ever ready to give to others the benefit of her study and thinking, and especially on spiritual themes, and of her deepening Christian experience. She was an effectual assistant in her husband's pastoral work. A leader and faithful worker in all the departments of church work, she was greatly beloved and highly appreciated by all who were associated with her in Christian labors. While anxious to live that she might honor her Saviour in doing good and winning souls, she was more anxious to know and yield to God's will. Her simple trust and hopefulness were beautiful. Among her last utterances was, "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee."

While we who remain are not able to fathom the mystery of her so early removal, we have still with us the savor of her Christly life to move us to new endeavor to walk in the footsteps of the Master. G. A. B.

"He That Any Good Would Win"

Should have good health. Pure, rich blood is the first requisite. Hood's Sarsaparilla, by giving good blood and good health, has helped many a man to success, besides giving strength and courage to women who, before taking it, could not even see any good in life to win.

Sick Headache—*"I have taken Hood's Sarsaparilla for sick headache and have not been troubled with it since. It keeps my aged mother well." Lucy Clark, 12 Malvern St., Manchester, N. H.*

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

SPENCERIAN PENS

WRITE WELL ONCE TRIED — WEAR LONG ALWAYS USED

Samples sent on receipt of return postage—2 cents.

ESTABLISHED 1860

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

We are issuing some of the finest Engraving work in stationery ever produced and invite the most critical examination of our samples. Our forms and styles are absolutely correct.

WARD'S | SAMUEL WARD CO., STATIONERS, 49 Franklin St., Boston.

DOUBLING THE CIRCLE.

Simon says, "Thumbs up!" And thumbs go up.

Fashion said "round tables"! And for the last two years, in steadily increasing volume, the mandate has resounded. The Back Bay has bought round tables, and the change is likely to be permanent.

But a new cry has gone forth. The round table must be built so as to be easily enlarged. The addition of ordinary "leaves" ruins the shape. The round form must be kept, but the table enlarged.

To meet this universal need we are now building these redwood tops, felt cushioned and with interlocking braces. They are in two pieces, and cost only $10 complete.

Every owner of a round table needs one.

PAINE FURNITURE CO.,

RUGS, DRAPERIES and FURNITURE,

48 CANAL ST., BOSTON.

BROWN'S Bronchial Troches
(Made only by John I. Brown & Son, Boston.)
give instant relief in
Hoarseness

CHURCH CARPETS AT MANUFACTURERS' PRICES. JOHN H. PRAY, SONS & CO., CARPETS AND UPHOLSTERY, 658 WASHINGTON ST., BOSTON.

A Zulu's Opinion of the Boers

The London *Spectator* publishes a letter signed John L. Dubé, entitled Why Natives Are Loyal. The letter, which first appeared in the *Natal Mercury*, was sent to the *Spectator* by the Bishop of Zululand, who accompanied it with a note, saying that he knew nothing of the author, but that it expressed "the opinion of the greater number of the native people in this part of South Africa."

Our readers will be interested to know that Mr. Dubé is the grandson of the first woman converted to Christianity in Zululand. His father was an eloquent Christian preacher. He is himself a graduate of Oberlin, and is, with his wife, a member of the Lewis Avenue Congregational Church of Brooklyn, N. Y., where he was ordained to the ministry last March, and soon left for his field of labor in Natal. He is carrying on an independent work at Inanda, not far from the region where the British and Boer armies are fighting. Mr. Dubé has the full confidence of his friends in this country, and his enterprise is an important and promising one for his people. We print herewith the greater part of his letter.

I think no one can have read colonial history, chronicling, as it does, the rise again and again of the native against imperial forces, without feeling that he is influenced far less by England's prowess in war than by her justice in peace. The native understands as clearly as any one the weakness and the strength of the present time. If he were disloyal, and held in only by fear, this would be his supreme opportunity to rise and hurl himself upon the defenseless Cape, upon Natal and upon Rhodesia. But there is not the slightest symptom of disloyalty, not the lifting of a finger against her Majesty's government. There is an almost universal hope that imperial arms will be victorious, and that a government which, by its inhumanity and relentless injustice and apparent inability to see the native has any right a white man should respect, has forfeited its place among the civilized governments of the earth, and should therefore be deprived of powers so scandalously abused—formerly by slavery and in later years by disallowing the native to buy land and utterly neglecting his intellectual and spiritual needs. There are wrongs to be redressed, but the native believes that England will be more willing to redress them than any other Power. There is still much to be done in the way of educating and civilizing the mass of heathen population. The native has observed that wherever England has gone there the missionary and teacher follow, and that there exists sympathy between the authority of her Majesty and the forces that labor for civilization and Christianity. These are the things that are more than victories, more than guns, more than fear of England's might, that keep the natives quiet outside and loyal inside. This is not a passive loyalty. Speaking for the Zulus, I believe that, if any emergency arise, in which England would be willing to put their loyalty to the test, they would respond with readiness and enthusiasm equal to that with which they fought under Cetywayo, only fighting then under the British flag. Thanking you for your just tribute to my people and to all natives who are at this time turning deaf ears to Boer machinations, and with most earnest hope for the triumph of British arms, I am, etc.,

JOHN L. DUBE.

Home Missionary Fund

Mary B. Prouty, Spencer	$10.00
James Toller, W. Haven, Ct	2.00
Mrs. George Roberts, Hartford, Ct	2.00

TO CURE A COLD IN ONE DAY
Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c.

WARD'S PAPER BY THE POUND.
300 varieties. 10 cts. upwards. Send 4 cts. for samples.
49 Franklin St., Boston.

Current Thought

THE KEY TO RUSKIN

Perhaps the best key to the nature of the man is to be found in the words, "Blessed are the pure in heart, for they shall see God." Ruskin was pure in heart, and saw God and the beauty of holiness in all things. He showed the world that a man may fix his heart on beauty and not be a Hedonist, may be at once a seeker and worshiper of all that is beautiful and yet a Puritan, for a Puritan Ruskin was. That was a lesson worth teaching to the world, and he taught it.—*The Spectator.*

TRUTH A DEPOSIT

The *Examiner* takes the Roman Catholic position respecting inspiration of Scripture, holding that truth is a deposit, not a seed. "We hold," it says, "and challenge proof to the contrary, that revelation closed with the last book of the New Testament. In the interpretation of that revelation men may have, if they seek it with humble trust, the guidance of the divine Spirit, but the revelation itself stands complete, authoritative, impregnable." In the profession of faith which Prof. St. George Mivart was recently called upon by Cardinal Vaughan to sign, and for refusing which thrice he has just been inhibited from approaching the sacraments, is this clause: "The doctrine of faith which God has revealed . . . has been delivered as a divine deposit to the spouse of Christ . . . never to be departed from, under the pretense or pretext of a deeper comprehension of them. I reject as false and heretical the assertion that it is possible at some time, according to the progress of science, to give to doctrines propounded by the church a sense different from that which the church has understood and understands, and consequently that the sense and meaning of her doctrine can ever be in the course of time practically explained away or reversed."

Clubbing Rates

A subscriber to *The Congregationalist* may order one or all of the periodicals mentioned below, remitting with his order the amounts indicated, in addition to his subscription to *The Congregationalist:*

Atlantic Monthly	$3.25
The Century Magazine	3.60
St. Nicholas	2.60
Scribner's Magazine	2.60
Harper's Magazine	2.75
Harper's Weekly	3.25
Harper's Bazar	3.25

Those who order the above periodicals from us will please take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity or change of address.

A Wonderful Medicine.
BEECHAM'S PILLS

For Bilious and Nervous Disorders, such as Wind and Pain in the Stomach, Sick Headache, Giddiness, Fulness and Swelling after meals, Dizziness and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Blotches on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, etc. These ailments all arise from a disordered or abused condition of the stomach and liver.

Beecham's Pills will quickly restore Females to complete health. They promptly remove any obstruction or irregularity of the system. For a

Weak Stomach, Impaired Digestion, Sick Headache, Disordered Liver, etc.,

they act like magic—a few doses will work wonders upon the Vital Organs; Strengthening the Muscular System, restoring the long lost Complexion, bringing back the keen edge of Appetite, ***and arousing with the Rosebud of Health the whole physical energy of the human frame. For throwing off fevers they are specially renowned.*** These are "facts" admitted by thousands, in all classes of society, and one of the best guarantees to the Nervous and Debilitated is that Beecham's Pills have the Largest Sale of any Patent Medicine in the World. This has been achieved

Without the publication of testimonials.

Beecham's Pills have for many years been the popular family medicine wherever the English language is spoken, and they now stand without a rival.

10 cents and 25 cents, at all drug stores.

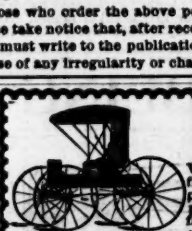
Hundreds of thousands, all over the world, use Vapo-Cresolene. Do you? Cresolene is a specific for Whooping Cough, Croup, Asthma, Catarrh, Coughs, Cold.

A germacide of great value in the treatment of contagious diseases, as Diphtheria and Scarlet Fever

Descriptive booklet giving testimonials by physicians and prominent people free.

Sold by all druggists.

Vapo-Cresolene Co., 180 Fulton St., N. Y. City.



No. 3024 Buggy. Price $38.30 with leather quarter top.

Deal with the Makers

When you buy a carriage, buggy or harness. Choose from the biggest stock and fullest assortment, and pay only the cost of making, with but one moderate profit added. Our plan of selling direct from the factory insures satisfaction—your money back if you're dissatisfied with your purchase—and enables you to **save the dealer's profit.**

No. 340 Single Strap Buggy Harness. Price $8.15.

Our complete illustrated catalogue, showing many styles of high grade vehicles, harness, robes, blankets and horse equipments, with detailed descriptions of each, mailed free. Write for it and learn how cheaply you can buy when the jobber's and dealer's profits are cut off.

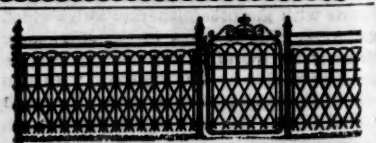
THE COLUMBUS CARRIAGE AND HARNESS CO., Columbus, O.

GRAND NATIONAL PRIZE OF 16,600 FRANCS AT PARIS

QUINA-LAROCHE

Endorsed by the Medical Profession of the World as the Best Tonic for Convalescents from Yellow Fever, Typhoid Fever and All Malarial Troubles; it increases the Appetite, strengthens the Nerves and builds up the entire system.

Paris: 22 Rue Drouot
New York: E. Fougera & Co., 26-30 N. William St.



ORNAMENTAL FENCE!

25 different designs, they are all steel and cheaper than wood fence. Special prices to Churches and Cemeteries. Write us for catalogue.

KOKOMO FENCE MCH. CO.,
121 NORTH ST. KOKOMO, IND., U. S. A.

310 First Premiums
Awarded to the PRAIRIE STATE INCUBATOR. Guaranteed to operate in any climate. Send for catalogue.
PRAIRIE STATE INCUBATOR CO. Homer City, Pa.

The "Harris" Method of Giving.

This little tract has been of immense service to the churches in suggesting systematic methods of giving. It was first published as an article in *The Congregationalist* and attracted wide notice. Many large editions of the "True Method of Giving" in its present form have been sold. Price, 100 copies, $2.50; 25 copies, $1.00.

For sale at the office of *The Congregationalist*, Boston.

Massachusetts Home Missionary Society

PLAIN STATEMENT NUMBER III.

CAUSE FOR ALARM

The revival of business in our land has started many new schemes. The business world is full of them. So is the educational world and the benevolent world. From the reported statement that $55,815,817 were given last year for educational purposes, an ignorant person might think that the necessities of universities and colleges were, at least, temporarily supplied. By no means. They all want more. Dartmouth starts out for one million, Yale for two and the Moody Institutes for three, and so on around the limitless circle. The Pearson mortgages run on in many cases for several years yet. And while this is all good, and we rejoice in it and feel rather proud of the record, yet there is cause for alarm. More important things, represented by the six, nay seven, societies suffer. These societies have closer relations to the kingdom of our Lord than colleges, in that they aim directly, through religious motive, rather than indirectly, by intellectual uplift, at building up that kingdom. Of them all none appeals more directly to the consecrated purse of a Christian than the Home Missionary Society. And what greater demand can be made upon a patriot than that he aid in Christianizing the people that come to us from all over the world, many needing so much training before they are competent to be citizens in this commonwealth. A Massachusetts judge recently said: "The people about here think that they are living in New England, but they are not. If they would come into the court room and stay with me a day, I would show them that this is a very different country from that in which I began the practice of law thirty years ago." This new New England needs to be assimilated to American life. Nothing can do this so speedily and thoroughly as the gospel. O, that some man of means would take this work on his heart and endow it with a million, and that the churches in all their membership would give as they might—may we say as they ought. Then would not only the Massachusetts, but the national society go on its way rejoicing. The old churches would be maintained, new ones be fostered and the foreigner here and throughout our land be met with the gospel, preached to him in his own mother tongue.

It was said that we all rejoice in gifts for education. And we do. Such giving is thought to be wise because of the permanence of the college or university. There is reason in that thought, but in permanence no more than in value can the college compare with the church. Money put into schools and colleges may be lost and at best affects favorably intellectual advance. The cultured graduate may use the advantage gained by his training for anything but the good of the community. Money put into the church of the living God starts motives and influences of the highest kind that tend to the best things and that endure forever. So plain are the advantages of a church to any community that irreligious men have given large sums, here and there, simply to enhance the value of their real estate.

But why argue as to what every one readily admits? Simply to make the cause for alarm stand out plainly to men of means and to all our churches. There is danger here in Massachusetts and still more in the newer regions of the West that the preaching of the gospel will not be provided or maintained in any degree commensurate with the demands of God in his providence. There are many corrupting influences at work all over our land and it is time for the church to arise and shine. Time that Christian patriots re-enforced all true and good missionary work, if for no higher than patriotic motive. But there is a higher motive. Let us all obey the command of our Lord and do his will with that of which he has made us stewards.

JOSHUA COIT,
For Executive Committee.

Education

— Rev. E F. Williams, D. D., is giving at Wheaton College, Ill., a valuable course of ectures on the History of Philosophy.

— Two hundred and fifty of the members of the Senior Class at Yale University have petitioned the faculty to abolish the secret societies of the Sophomore Class, holding that they are destructive of the democracy of life in the institution.

— Rev. William Patrick, M. A., D. D., of Dundee, Scotland, a man notable among the young Scotch Presbyterians for his scholarship and personal force, has accepted the office of principal of the college at Manitoba, which is the great Presbyterian educational institution of the Northwest.

— The Congregational Education Society has received from Dr. D. K. Pearsons an offer of $15,000, on condition that the society will secure $30,000 additional during the present year. This amount will pay all arrearages and enable the society to give much more efficient aid to the struggling colleges and academies depending on it. It will open the way for a more systematic and effective policy. This is a timely and wise offer. We hope the conditions may be soon met and that a large increase in gifts for Christian education may follow.

— Doane College is making a heroic effort to raise money to pay off its indebtedness, to provide for current expenses and to increase the endowment to $150 000. Feb. 1, 1900, the treasurer's books showed that $31,405 in cash and $3,141 in pledges had been received, leaving a balance of $93,478.41 to be secured before Jan. 1, 1901. It is desired that the endowment of the college library be increased from $1,100 to $10,000 to provide for actual and pressing needs in the way of new books, magazines and the binding of about 1,000 volumes of magazines, periodicals and papers. By arrangement with the endowment committee money given for the library may count toward the general endowment fund. The library is doing an extensive work, as it is open to students, faculty and citizens living in Crete and vicinity. Gifts, large or small, will be greatly appreciated and may be sent to A. B. Fairchild, treasurer, or W. E. Jillson, librarian, Crete, Neb.

When the Blood

is pale, then your lips and cheeks are pale, your nerves weak, and your whole body greatly debilitated. The doctors say "You have anæmia." There's just one thing you need—something to make the blood rich and red.

Scott's Emulsion

will certainly do this. It will make the most happy changes for you, and soon your old strength and activity will return.

50c. and $1.00, all druggists.
SCOTT & BOWNE, Chemists, New York.

A FEW PLAIN FACTS

On the Curability of

Consumption, Asthma and Bronchitis

BY DR. ROBERT HUNTER

I have made the lungs a specialty for nearly fifty years, and know by experience that Consumption is curable in all stages. By this I do not mean that it is curable in every case, for in some the patient's constitution is so bad and broken down that no healing power is left in the body. But treated in its early stages, fully 95 per cent. recover under antiseptic medicated air inhalations.

But the mere act of inhaling some fragrant nostrum is not what I mean by inhalation treatment. The remedies must be adapted to the disease and condition of each patient. The physician must have thorough knowledge of medicines, be able to detect the different forms of lung disease and have experience in the action of inhaled remedies on the lungs or he cannot apply it with success.

Consumption, to have the same chance of cure as other diseases, must be treated in its early stage, before serious injury has been done to the lung structures. Almost every case is seen in this stage by the patient's family physician, and if he knew the remedies to use their strength and how to apply them to the lungs there would be few deaths by consumption.

But what possible chance has any one afflicted with consumption under the care of physicians who never cured a case in their whole professional career, who confess that they have no curative treatment of their own and no confidence in anything they can do for the disease? What moral right have they to treat consumption at all or to permit their patients to believe they are striving to cure them when all they are doing is but a wretched system of palliation of symptoms?

Here is the real cause of this widespread mortality of Consumption. People die of it because general physicians do not know its proper treatment and are wholly incompetent to cope with it. Before they can do so they must be retaught the principles of medical science which govern the treatment of all local diseases, and, acting under them, must discover, as I did, the remedies which, when locally applied to the lungs, will kill their germs and heal the ravages they have made in that organ.

I have given to the world a positive cure for Consumption, in my Antiseptic Medicated Air Treatment, when applied before mortal lesions have taken place. It is a treatment which places Consumption in the list of curable maladies, and renders their cure certain as other serious local diseases. By it healing and germicidal remedies are brought into direct contact with the internal surfaces of the nose, throat, larynx, air tubes and cells of the lungs It soothes the mucous lining of the breathing organs, arrests irritation and prevents inflammation, while the antiseptics destroy the germ life on which the disease depends.

A few cases are as good as a thousand that I might refer to. Write to any of them. A personal letter from them may be the means of saving your life.

TESTIMONIALS.

Mr. A. L. Feer, 179 Washington Street, Newark, N. J., says: "I had 27 hemorrhages and lost 50 pounds in weight. I was cured by Dr. Hunter's treatment."

Mrs. Edward Raynor, 174 Bank Street, Newark, N. J., says: "I had the worst symptoms of consumption—fever, night sweats, hemorrhages, great shortness of breath and loss of flesh—and I owe my recovery to Dr. Hunter's treatment."

In order to obtain Dr. Hunter's book, "The Lungs and Their Diseases," *free*, address Dr. Robert Hunter Association, 117 W. 45th Street, New York.

HOOPING-COUGH CROUP

Roche's Herbal Embrocation.

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARD & SON, Queen Victoria St., London, England. Wholesale of E. Fougera & Co., 30 North William St., N. Y.

THIS BEAUTIFUL PICTURE TO EVERY READER OF THE CONGREGATIONALIST **FREE**

I WILL SEND . . .

FREE

this beautiful panel picture in colors to every reader, upon receipt of 25 **B. T. Babbitt's Best Soap** wrapper trade-marks, or ten 1776 **Soap Powder** trade-marks, or the coupons found in the cans of **Our Best Baking Powder.** Inclose two-cent stamp for postage. I have a series of 12 beautiful Artists' Proof Etchings and also numerous other colored panels. These pictures are 14x28, and are obtainable at any time. A complete catalogue will be sent free upon application, if a two-cent stamp is inclosed. There is no advertising matter printed on any of these pictures.

"You Little Tramp."
Colored Panel 14x28.

B. T. BABBITT'S BEST SOAP.
B. T. BABBITT'S SOAP POWDER.
B. T. BABBITT'S BEST BAKING POWDER.

Address "Dept. G.," P. O. Box 2,917, New York City.

Results Make Reputation.

Singer Machines, either lock-stitch or chain-stitch, are the successful result of long experience and constant improvements in the endeavor to make nothing but the best sewing-machines for family use. The accomplishment of this result requires six of the largest, best-equipped factories in the world, and the best inventive talent of the age. Twelve thousand workmen are employed in these factories. Experience counts with THE SINGER MANUFACTURING COMPANY. The average term of employment among these workmen exceeds a decade.

Sold on instalments.
Old machines taken in exchange.

The Singer Manufacturing Co.,

"Sewing-Machine Makers for the World."

SCRIBNER'S NEW BOOKS

JUST PUBLISHED

HOW ENGLAND SAVED EUROPE

The Story of the Great War, 1793-1815

By W. H. FITCHETT. To be in 4 vols. (Vols. 1, 2 and 3 now ready.) Each vol. illustrated. 12mo, $2.00.

VOL. I.—FROM THE LOW COUNTRIES TO EGYPT.

"DR. FITCHETT is sympathetic toward ability wherever he finds it, and his entertaining style should give him a wide circle of readers."—The Nation.

VOL. II.—NELSON AND THE STRUGGLE FOR THE SEA.

"THE plan and point of view of the work distinguish it at once from all existing histories of the period"—Review of Reviews.

VOL. III.—THE WAR IN THE PENINSULA.

"COMBINES both naval and military history, and is written with extraordinary fire and animation."—Boston Transcript.

"THE work is worthy of the author of 'Deeds That Won the Empire' and 'Fights for the Flag.' Mr. Fitchett gives us in chronological order and with a few connecting links a series of pictures, naval and military. By this means the great pageant of the war passes before our eyes as in a moving panorama. This may not be the history required by the student and the politician, but it is exactly the sort of history desired by the million."—*The Spectator.*

HISTORICAL TALES FROM SHAKESPEARE

By A. T. QUILLER-COUCH. 12mo, $1.50.

CORIOLANUS
JULIUS CÆSAR
KING JOHN
KING RICHARD II.
KING HENRY IV.
KING HENRY V.
KING HENRY VI.

MR. QUILLER-COUCH'S plan in this book has been to throw into plain, simple narrative form the stories in the historical plays of Shakespeare with the idea of representing these vivid pictures so that young readers may be attracted to them. In carrying out this plan he has kept to the story, but made it a story of men's motives and feelings as well as of actual events. The book does for the historical plays what Lamb's "Tales from Shakespeare" does for the comedies and tragedies.

TWO TIMELY BOOKS ON SOUTH AFRICA

ON THE SOUTH AFRICAN FRONTIER

By WILLIAM HARVEY BROWN

The Adventures and Observations of an American in Rhodesia.

"IT is capital reading, and is a truthful picture of Rhodesia and of the late rebellion. I can speak practically, as Mr. Brown went in with me in the force that went through to relieve Bulawayo."—CECIL RHODES.

With 32 full-page illustrations and 2 maps. 8vo, $3.00.

SIDE LIGHTS ON SOUTH AFRICA

By ROY DEVEREUX. With a Map. Crown 8vo, $1.75.

"The author is a keen observer, and she sets forth her impressions of travel with engaging sprightliness. . . . Just the kind of popular survey of existing conditions which deserves a welcome, since it presents useful information in terse, agreeable form."—*New York Tribune.*

THEOLOGICAL AND EDUCATIONAL

PURITAN PREACHING IN ENGLAND

By Rev. Dr. JOHN BROWN of Bedford, England, author of "The Pilgrim Fathers of New England," etc. 12mo, $1.50.

A study of the great figures and great movements associated with the history of Puritanism in England. John Colet, Thomas Goodwin, John Bunyan, Richard Baxter, and, of representative preachers of modern Puritanism, Thomas Binney, C. H. Spurgeon, R. W. Dale, and Alexander Mac'aren, are among the leaders in Puritan thought who are portrayed.

THE SOCIAL MEANING OE MODERN RELIGIOUS MOVEMENTS

in England. By THOMAS C. HALL, D. D., Professor in Union Theological Seminary. 12mo, $1.50.

Among the suggestive topics presented in these papers, which were the Ely Lectures for 1899, are the Evangelical Revival in numerous of its aspects, Wesleyanism, the Tractarians, Methodism, the Broad Church Movement, etc.

CHRISTIAN AND CIVIC ECONOMY OF LARGE TOWNS

By THOMAS CHALMERS. Abridged and edited by Professor C. R. HENDERSON, of the University of Chicago. 12mo, $1.25 *net.*

This new edition makes Chalmers's important work for the first time available for general use. Professor Henderson's introduction comprises a biographical notice, an analysis of Chalmers's economical doctrines, and an account of his contribution to sociology. Among the most important of these are the germs of the social settlement idea.

THE APOSTOLIC AGE

By JAMES VERNON BARTLET, M. A. (Vol. I. in "The Ten Epochs of Church History.") 12mo, $0.00 *net.*

Professor Bartlet has described the Constitution, polity, doctrine, worship, and the social and spiritual life of the Apostolic Church of the first century of the Christian Era, seeking to impress upon the reader the unity of spirit amid the diversity of detail for which characterized the primitive Church.

CHARLES SCRIBNER'S SONS, Publishers, 153-157 Fifth Avenue, New York